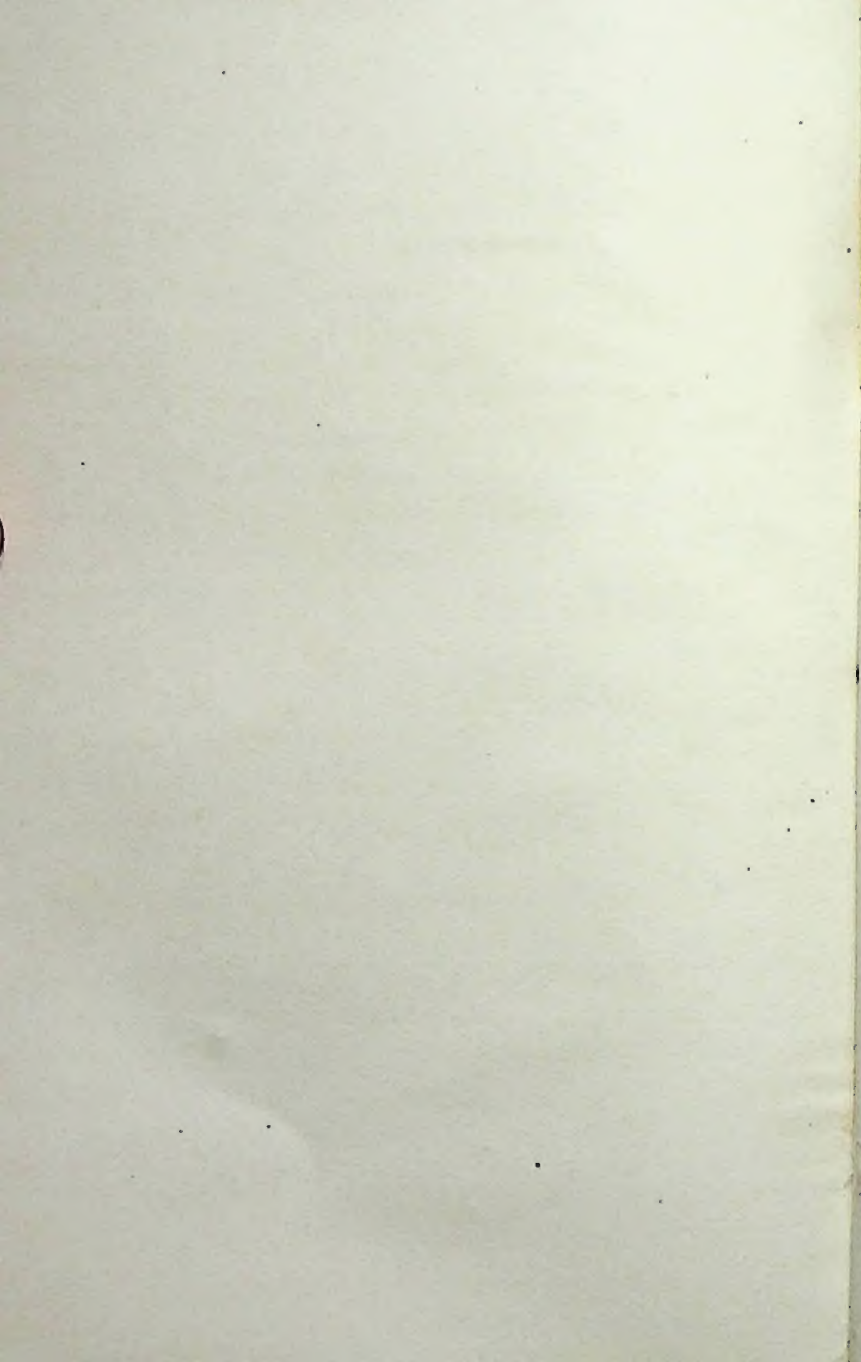




Basic Principles of YOGA



Brahmrishi Vishvatma Bawra



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Translator's Note

Translation of any work from Hindi into English is never easy. The task is even more difficult if the subject deals with Indian philosophy. The difficulty is due partly to the difference in syntax in the two languages and partly due to non-existence of equivalent English words for technical Sanskrit terms used in Indian philosophy. The difficulty encountered in this translation was compounded because the source material was a compiled version of a series of lectures on Yoga philosophy. The compiled work in Hindi closely followed the oral presentation and, as a result, many of the themes therein are frequently repeated. This style of presentation is considered desirable in lectures meant for an audience with mixed background. However, it becomes a drag in a written version. Yet, it was found difficult to remove the repetitions completely. We beg the reader's forgiveness if he finds them annoying. Please understand that this is only our second venture at translating the philosophical work by Swami Vishwatma Bawraji.

The word philosophy as used in English for the Sanskrit word *darshan* (which means vision) highlights the difference in Indian and Western thinking. *Darshan* is an experience. Experience proves existence which is an essential element in Indian thinking. Indian philosophy is based on the dictum: I am, therefore I think. In other words, existence precedes thinking. The proof of existence in the form of a personal experience or *darshan* is therefore an important step for an Indian philosopher and indeed for Indian philosophy. *Darshan* is followed by its formulation in the form of a written or oral presentation.

This is the essence of Indian philosophy. It is not merely an exchange of information.

Philosophy in the Western sense is concerned with ideas or theories. However, Philosophical presentations based on the Western system do not refer to experience in the form of *darshan* as the source of ideas. The basis obviously is an idea, and not its experience. It follows the dictum of Descartes: I think, therefore I am. This statement infers the existence of 'I' on the basis that 'I' can think. The question whether the two 'I' used in this statement refers to the same entity is not posed, and hence not resolved either. We know from our personal experience that the thinking may be suspended during sleep, but the individual existence is still maintained. It follows that the above statement of Descartes is not concerned with the experience of *darshan*. The philosophical presentation then becomes merely a source for transfer of information. This is in stark contrast to the Indian view which relies on transformation which, it is claimed, accompanies *darshan*.

The difference in the basic thinking makes it very difficult to translate any work on Indian philosophy in a way that it makes sense to people educated in the Western system. Yet, we have made a humble attempt despite these shortcomings. If we do succeed, it is due to the clarity with which the subject was presented in the source, Yoganur. If we fail in our attempt, it is due entirely to my inability to clearly present the subject matter in English.

Several Sanskrit words have been retained and emphasized in the text along with the closest English equivalent shown in parentheses. *Chitta*, for example has no equivalent word in English. In reference to it as the first

manifested form of *Prakriti* (Nature), we can only think of an entity where impressions of our past experiences are stored. Its existence is realized only in the presence of awareness. In this context, the word (intelligence consciousness) has been used to connote *chitta*. We encountered simillar difficulties with words like *Ishwar*, *karma*, *vritti*, *tattva*, *maya* etc. We have tried to explain these words in the appropriate context.

The methods prescribed in the Yogadarshan can be used to develop an intensely clear and sharply focussed intellect. These, in turn, are necessary for the correct identification and interpretation of objects and events. The focus at first is on the material objects. The process, known as *sadhana*, begins with concentration. It is followed by contemplation and finally ends in meditation. In this sequence, the flow of thought moves between the object, its thought and the thinker. They appear as different entities at least in the beginning. Further analysis during contemplation reveals this fact: the objects are merely thoughts in the mind which it (mind, the thinker) is thinking about. All three are therefore the projections of the same entity, the mind. Under whose direction are these activities sustained? The focus now shifts to the master of the mind and then to his source of existence. This in essence is the theory behind Yogadarshan. *Sadhana* (practice) is for the *sadhaka* (one who engages in *sadhana*) to have a personal experience of this source. In the process, a road map is created which sharpens the thinking technique and makes clear the methods of acquiring knowledge. This visualization is called *darshan*. It is an experience. The verbalized form of this experience is called philosophy. It remains as philosophy for people

who use it merely for intellectual arguments and discussions, without any inclination towards *sadhana*. The experience of a *sadhaka* during yoga is termed Yogadarshan. This process was explained in a series of lectures which was compiled and published in Hindi. This presentation is an English rendering of the Hindi publication on Yoga philosophy. It is dedicated to the Great Soul.

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Chapter 1

A desire for allround development in life is seen to be increasing in every country of the world. The desire is even more intense in those countries which are considered highly materialistic. This desire is driven by the fact that no thinking person is at present satisfied with partial development in life. They are searching for ways to improve the present situation. Indeed, the citizens of the materially developed countries are realizing that they have inherited a way of life which is deficient for leading a full life. Due to the effort made by Indians and some Western thinkers, they now realize that the Yogic way of life is ideal for living a full life. The basis for this conclusion is a doctrine called idealistic realism which is rooted in the philosophy of *Satkaryavad*.

Satkaryavad is the oldest philosophy from India. A better philosophy than this has not emerged since the vedic times. One can say without exaggeration that it is also scientific. *Satkaryavad* is based on the principle

that whatever we see in this world is only an effect and not the cause. The Ultimate reality is in fact the cause. This cause can be known. It can be understood. It can be experienced. But It can not be seen in the form of a picture. It can not be received in the form of an object. Yet, since whatever is seen or received are Its effect, they (the objects we see) emerge from It and exist in It. These objects are indeed the means to know the Ultimate cause. A seeker employs suitable method to find his goal, the Ultimate cause, and thereby he gets established in the self and achieves bliss.

After careful research on the life of a human being, *Satkaryavad* has accepted two basic principles. They are called *Prakriti* and *Purush*. Several analogies have been used in order to explain the two principles: they have been referred to as *sharir* (body) and *shariri* (the life which sustains the body); *jada* (inert or material) and *chetan* (consciousness); *atma* (soul) and *anatma* (non-atma); *vinashi* (destructible) and *avinashi* (non-destructible). The primary status is given to *chaitanya* (awareness) which has been assigned the name *Purush* in *Satkaryavad*. The role of *Prakriti* (primordial Nature) is secondary.

Purush is a philosophical term used in *Satkaryavad*. It does not refer to 'people' which is the colloquial meaning of the word. Here, it refers to *param akshar chaitanya* (ultimate, indestructible awareness) which is correctly described by this word and this word alone. Other words can not properly describe this principle. The Lord has used the word *Purushottam* for the Ultimate principle. This word has been used in the Upanishads as well.

Indeed,

purushat param kinchitsa kashtha sa para gatih.

Kath. 3/1/11

purush aavidam sarvam yadbhutam yaccha bhabyam.

Svet. 3/15

What is *Purush*? It is described as *Purisheteti Purushah*: that is, one who rests in the *pur* (body) is *purush*. The word, therefore, implies the body and its master, *chaitanya* (awareness), both.

Kathopanishad describes the sequence of gradual evolution:

Indreyabhyah para hayritha

arthebhyashcha param manh. manastu

para buddhirbuddheratma mahan parah.

Kath. 1/3/10

"Sound, touch, form, taste and smell etc. are the media. They are superior than its client, the senses. Superior to them is the mind. Even better is the *buddhi* (intelligence), and better still is the *jivatma* (living soul)." Next hymn is

mahatah paramvyaktamayaktatpurushah parah.

purushann param kinchitshcha sa para gatih.

Katha. 1/3/11

"Beyond the living soul is the unmanifested (existence) and beyond which is *Purush*. There is nothing beyond *Purush*. That indeed is the aim and ultimate goal" say the Upanishads in praise of the Supreme awareness, the master of the *pur* (dwelling). *Satkaryavad* regards *Purush*

to be the cause of the manifest universe in its entirety. The domain of the *pur* (dwelling) extends from the manifest to the unmanifest nature. Beyond them reposes its master and cause, *Purush*. *Pur* and *Purush* have an integral relationship with each other. It is not possible to separate one from the other. It is a common practice to refer to both of them together as *Purush*. Indeed, the Lord says in the Gita —

*matah parantaram nany-
atkinchit ashti dhananjay.*

Gita 7/7

“Dhananjay! there is nothing beyond Me.” Next, He says —

*aham kritsnasya jagatah
prabhavah pralayastatha.*

Gita 7/6

“It is I who manifest in the form of the universe and it is I who withdraws this form unto Myself.” It means that even though the Sankhya philosophy uses the word *Purush* for awareness only, it in fact encompasses the entire universe as well. *Pur* is used to indicate *Prakriti* (primordial Nature) and the one who rests there is indicative of Absolute awareness. Thus, *Purush* encompasses everything which exists in reality.

Human beings are the image of the Ultimate reality. They are therefore referred to as *purush*. The requirements needed to make a *puri* is not fully established or developed in birds and animals. Hence, the name *purush* is not used for them. It is used only for humans:

because each one of them is considered the true image of *Purush*. In Shatpath Brahman of the Vedic literature, we find the statement *sahastrasya pratima purushah*, which means that human beings are the image of the Supreme soul. It is further said that *yatha pinde tatha brahmande*: whatever is present in the universe can be found also in this body. Therefore, our *acharyas* (spiritual teachers) declared: know yourself in order to know the Supreme soul. To know ourself means to know one's own self in totality. If that is done, the Supreme soul becomes comprehensively known. How can we know Him if we do not know what we are; what the body is and who its master is? It is not possible to know and think of *ananta* (one without end) merely through intellectual exercise. Indeed

yato vacho nivartante aprapya mansa sah.

Taitt. 2/9

'How can That be known which the mind and the senses are unable to find?' Kenopanishad says —

na tatra chakchurgachati

na vaggchchati no mano na vidmo vijanimo

yathaitanushishyadanyadev tadwidadatho

aviditadadhi. iti shushruma

purvesham ye nastadvayachachachhire.

Ken. 1/1/3

'Neither the senses of knowledge like eyes etc., nor the organs of action like vac etc. nor the mind and the internal senses have access to that Ultimate reality.' It is different from anything we have known or seen. Since It

is beyond anything the mind and senses can understand or imagine, the intellect is unable to grasp what It is in spite of discussions and explanations we hear about It. The Ultimate cause has been explained well and in detail by our ancient teachers. In the hymn

*padoasya visva bhutani
tripadasyamritam divi.*

Purushshukta 3

the Vedas refer to *Chatuspad* or four bases. They are *avidyapad*, *vidyapad*, *anandpad* and *turiyapad*. Out of these, the *turiya*, *anand* and *vidyapads* are divine and full of bliss. *Virat*, the universe, exists in the *avidyapad*. It consists of several nebulea. Scientists have not been able to fathom even a single nabula coompletely. It seems that they are baffled analysing the *avidyapad*. If the intellect cannot understand even the *avidyapad*, how can it think of *vidya*, *anand* and *turiyapads*? The Upanishads declare that if anyone wants to know the Ultimate reality, he should first know himself.

Human life also has four bases. The actions of ego, mind, senses and body are related with the world and belong to *avidyapad*. The ego is a manifestation of *buddhi* (intelligence), which lies in *vidyapad*. The Upanishads say

*esh sarveshu bhooteshu goorhotma
na prakashate. drishyate twagrayaya buddhya
sookshmaya sookshmadarshibhih.*

Kath. 1/3/12

Beyond *buddhi* is *chitta* (intelligence consciousness) which is *anandpad*, beyond which is *chetan* (pure consciosness)

or *turiyapad*. Our learning and understanding occur under the direction of ego. Ego influences our practices, our thinking of virtue and sin. Indeed, everything we do in this world involves ego. Since ego is born out of *avidya* (nescience), it is called *avidyapad*. The same four bases which are used to distinguish *Brahma* also distinguish Its manifestation, the living being. If we understand this point, we will then understand the philosophy of *Satkaryavad*: how it inspires us to rise from individuality into universality, from finiteness into infiniteness and from humanity into divinity. The Yoga philosophy presents the practical and action related description of the *Satkaryavadi* philosophy.

The theoretical aspect of *Satkaryavad* is known as *Sankhya*. Its practical aspect is called *Yoga*. *Sankhya* deals with the knowledge which makes us aware of the cause-effect relationships of *Satkaryavad*. *Yoga* is the technique which helps us acquire that knowledge. Indeed, *Sankhya* and *Yoga* represent all aspects of entire Indian philosophy. We use the former to explain its philosophical background. The latter is used to explain its practical aspect.

Yoga is not restricted to imply only *asana* (postures), *pranayam* (breathing exercises) and *dhyān* (contemplation). It is in fact a way of living a wholesome life. It talks not only of spiritual development, it also describes how to bring improvement and happiness in physical lives. Indeed, yoga embodies a method for leading a wholesome active life. This is perhaps the reason why learned men of even the West have become its followers and are trying to adopt it. The yoga philosophy is indeed responsible for bringing the Hindu *dharma* to eminence in the world

today.

Yogadarshan of Patanjali has only one-hundred and ninety-five aphorisms. The adoption of even few of them is sufficient for a better life. The philosophers of even the non-theistic religions like Jainism and Buddhism have adopted yoga techniques. It prescribes methods for the purification (sharpening) of the intellect. In this regard, it depends on no other philosophy. At the same time, it is not possible to sustain other philosophies without it. The earliest commentry on *Yogadarshan* is by Vyasdevji, author of the *Brahmasutra*.

This philosophy is entirely practical. Moreover, the main principles of other philosophies can not be realized without the help of the methods prescribed in yoga. Its eminence and acceptance is highly desirable.

Patanjali has prescribed four methods to acquire perfection in life. The ability of the seeker determines the method he should use. For the worthiest of the seeker, he says –

abhyasvairagyabhyam tannirodhah.

Y. S. 1/12

“When discipline and detachment is secured (in mind), it can result in *chitta nirodh* (ceasation of discursive mental activities) and realization of the fundamental principle.” The Gita says that until the intellect is made pure (sharp), it is not possible to practice either *karma sanyas* or *karma yoga*. Without pure intellect, one can not retire from the world of action into a forest or become a *sanyasi*, nor can one stay active in the world and expect liberation. Indeed, the Gita prescribes pure intellect for success in any field. *Yogadarshan* says that unless *chitta*

becomes quiet, it is not possible to acquire a pure intellect. *Chitta* can be made quiet through discipline and detachment. This method is recommended for those who by inclination are intellectual. Only those who have such inclination can discipline their mind through practice and thereby develop detachment.

Tyaga (renunciation) is often confused with *vairagya* (detachment). This is a mistake. *Yogadarshan* talks of detachment and not *tyaga* or renunciation. The renunciation requires separation from objects which is not necessary for *vairagya* or detachment. For *tyaga* of the family members, it is necessary to be separated from them. It is not necessary, however, to be separated in order to be detached from them. *Vairagya* (detachment) means lack of *rag* (attachment). What is *rag*: *sukhanushayi ragah* – Y. S. 2/7. "The attachment to objects which make one happy is called *rag*." *Virag* from an object occurs when there is no expectation of happiness from it. The absence of objects is not a requirement for *vairagya*. It is possible to be without *rag* even in their presence. *Rag* is a state of mind which is under one's own control. *Tyaga* or denial of (the presence of) objects may not be under our control. Not to be attached to them is. Thus, *tyaga* from the mind may be called *vairagya*. This is the difference between the two words. Remember that the presence or absence of objects does not affect us in any manner unless they are of concern to us. The absence of objects we have been attached to brings a feeling of loss. Their presence evokes joy. It is for this reason that *Yogadarshan* talks of *vairagya* (detachment) and not of *tyaga* (renunciation).

The second factor mentioned in the aphorism is *abhyas* (practice). Its aim is to make *chetan* (consciousness)

remember its *svarupa* (real nature) and dwell in it. It can be explained as the repeated effort to establish *chitta* (intelligence consciousness) in *chetan* about which we have learnt from the scriptures and guru. Use the sharp and disciplined mind to listen to the explanation of the Ultimate reality from the guru, absorb it and make repeated effort to dwell in it. It will eventually become clear what Reality is. Whatever we hear from our guru about the Ultimate reality is called *shrut gyan*. *Shrut gyan* has been referred in the scriptures as *shabda pramana* or proof of knowledge based on the testimony from a trustworthy person, a guru for example. *Satkaryavad* accepts three types of proof of knowledge: *shabda pramana* (testimonial proof), *anuman pramana* (inferential proof) and *pratyaksh pramana* which is based on direct observation. Indeed, the testimonial and inferential proofs follow from the direct observation. One who has visualized the Ultimate reality does indeed have Its *pratyaksh pramana*. The Ishopanishad says —

*iti shushrum dhiranam
ye nastad vichachakshire.*

Isha. 10

“It has been heard from those who have seen the Ultimate reality.” Only those who have visualized It, can described It. Their description of Reality must be accepted as true. The repeated endeavour of the mind to concentrate on that description in order to be absorbed in It, is called *abhyas*. The practice of *abhyas* and *vairagya* is meant for intellectuals. It is also known as *gyan yoga* (yoga with knowledge).

There are two types of people in the world: intellectual and emotional. The behaviour of an intellectual is dictated primarily by head or reasoning; those of emotional type is dictated more by heart or emotion. With the grace of God, intellect and emotion both develop simultaneously. But the sectarianism practised in the past few centuries has not been conducive to the simultaneous development of the mind and heart. Some sects practice intellectualism: they associate emotion with lack of understanding. Those who are devotional and favour emotion consider the intellectuals crazy. People belonging to one or the other group are given one-sided picture. In fact,

*mere malik pata hai sab khalak
hai bas jhhalak teri.
magar phir bhi tamanna hai
kisi dar sar jhhukane ki.*

"there is no doubt that the Supreme Soul is everywhere and in everything, yet my desire is to find some place to bow my head to." This emotion or devotion to God is natural. *Yogadarshan* describes another path for this type of people. It requires *Ishvar pranidhan* or surrender to God.

Take for instance the *rishis* (seers) of the Upanishads. They were great intellectuals and also supreme devotees at the same time. When rishi Aruni was a student of *Brahmavidya* (the science of Ultimate reality), he was asked by his guru to make sure that water does not flow out of the paddy field. Unable to accomplish the task by other available means, he stopped the flow using his body as a dam. The aim, emotion and life of a student

of Truth in the vedic period and his respect, renunciation and surrender for his guru is illustrated by this example. Nowhere in the Upanishads we find evidence of emotion and devotion being ridiculed. Because of the grace of my guru, I did not receive one-sided education. I tell people to maintain equality between intellect and emotion. *Buddhi* should be made so sharp that it can understand the Ultimate reality; the heart (feeling) should be developed in a way that it can accomodate the whole world. The Vedas say —

vidya chavidya cha yastad vedobhayam sah.

Isha. 11

“if you understand *vidya* (science) and *avidya* (nescience) both,” then —

avidya mrityum tirtva viddayamritamashnute.

Isha. 12

“knowledge of *avidya* (nescience) will help transcend death, and the knowledge of *vidya* will help achieve immortality.” This message of the Vedas shows us the way of life; where to (aim) and how to lead our life.

The second path which requires surrender to God is meant for people who are more dependent on emotion. *Buddhi* (intellect) is active even in surrender. *Yogdarshan* requires people to know God without which the surrender is not possible. If the intellect is not working, it will not be possible to know God. Without this knowledge, to whom will one surrender and how? For these two types of deserving men, the two prescribed ways involve either ‘*abhyas-vairagya* (practice and detachment)’ or ‘*Ishvar pranidhan* (surrender to God)’.

The third method is called *kriya-yoga*: it involves, in addition to *Ishvar pranidhan*, *tapa* (austerity) and *swadhyay* (self-study). Austerity helps clean the body; self-study kindles intellectual awareness. *Tapa* has been explained thus:

kayendriyasiddhir shuddhikshayattapasah.

Y.S. 2/43

"that which makes the body and senses perfect and destroys imperfection is called *tapa*." Manu writes in *Manusmriti* that imperfections can not be removed without *tapa*. The Upanishads say —

tapasa brahma vijigyasasva. tapo brahmeti.

Taitt. 3/1

"strive to know Brahma through *tapa*: *tapa* is Brahma."

Swadhyay helps in visualizing one's *ishta devata* (*Ishta devata* is the *deva* or illuminator of the qualities one desires to acquire). The path of *kriya yoga* is for those who have developed the intellect and emotion equally. They do not lean to one or the other side and are keen to achieve perfection. It has been explained in detail in the publication *Shahaj Samadhi Bhali*.

The fourth path is for those who want to begin their spiritual quest. They are householders and are responsible for the welfare of their family members. They lack the discipline for *tapa* and *swadhyay* and are unable to surrender their ego. For them, the method of *ashtanga yoga* is prescribed.

Ashtanga yoga consists of eight parts. They are *yama*, *niyama*, *asana*, *pranayama*, *pratyahar*, *dharana*, *dhyān*

and *samadhi*. Householders could employ *yama* and *niyama* to bring discipline into their lives. (The two are not as much concerned with service to others as they are with individual behaviour.) *Niyama* is concerned with self-discipline. The subject of *yama* is the behaviour and interaction with the society. *Yogadarshan* accepts five *yama* which, according to Patanjali, form the first base (in seeker's life). A weakness in this base reduces the integrity of *niyama*, also five in number. The Gita says (in the third chapter) that one who restrains his senses from the enjoyment of objects but keeps thinking about them is a fraud. The mental status of such a person is different from what he tries to project himself to be.

Patanjali says that the spiritual progress of a man depends on *yama* and *niyama*. It has been theorised that a total accomplishment in these two can lead to perfection and salvation. *Ishvar pranidhan* in *niyama* is helpful in achieving perfection and *samadhi*, according to Patanjali:

ishvar pranidhanat samadhi siddhih.

Sanatan dharma believes that each individual stands at a specific point in the evolutionary process. His spiritual journey begins from the position he is currently at. There would never be a time when everyone will have the same *buddhi* or mental capability. Therefore, each man has a distinct *svadharma* and hence a different *sadhana* (spiritual practice). The Gita says –

*svadharmae nidhanam shreyah
pardharmo bhayavah.*

The acceptance of *svadharma* implies the non-existence of one single dharma which can be uniformly applied to all. The theistic religion like Islam and Christianity has no place for *svadharma*. In *Sanatan dharma*, each individual is free to follow independent path for his upliftment depending upon his capability. It shows how even an exorcist can elevate the state of his *chitta* (intelligence consciousness) gradually from *tamoguni* level to *rajoguni* and finally to *satoguni* level. In the *satoguni* state of *chitta*, exorcism is given up in favour of divine worship. It is one of the main strengths of *Sanatana dharma* that it accepts different practices people adopt in their pursuit of spiritual perfection. It does so without criticism. It adds a reminder that attempt in every practice should be directed at making *chitta* (intelligence consciousness) divine. Bhagwan says in the Gita that there is nothing in this world besides Me: in whatever form people want to worship Me, I present Myself to them in that form.

Yogdarshan describes several forms of spiritual practices. Four of them have been listed above. These require absolute concentration or one-pointedness of the mind on an object, which can be chosen on the basis of the emotional preference of the seeker. According to Maharishi Patanjali, even the fondness for material objects can be used in training the mind to be one-pointed. However, he advises the use of divine thoughts as the first choice -

*vishyavati va pravrittirutpanna
manasah sthitinibandhani.*

Y.S. 1/35

"Any of the objects of senses can be used to make the mind one-pointed." Here the objects of senses imply di-

vine smell, divine taste, divine form, divine touch and divine sound. In lieu of the objects of senses, one can use *vishoka va jyotishmati, vitaragavishayam va chittam* or *swapananidragyanalambanam va*. If these do not work, then *yathabhimatadhyanaadwa*; use whatever you find desirable or dear. A man or a woman may for example use the beloved spouse or a child or even a safe in the house, if that is what is dear. Once the mind has been disciplined to become one-pointed, it is quite easy to refocus it to any other point. This is the beginning of the spiritual progress. The speciality of *Yogadarshan* is that it tailors (spiritual) practice to people's ability and inspires them to move ahead in their quest.

One-pointed mind becomes calm and unpolluted (by conflicting thoughts). In such a mind dawns the true knowledge which leads to the experience of the real nature of the seen and the seer. This experience is fulfilling for a seeker. This is the ultimate aim of *Yogadarshan*. Maharishi Patanjali declares –

sattvapurushayoh shuddhisamyek kaivalyam.

Y.S. 3/55

“*Kaivalya* (emancipation) is achieved when *chitta* (intelligence consciousness) and *chetan* (pure awareness) both become pure.” *Rajyoga, Mantrayoga, Kriyayoga* and *Ash-tangayoga* are different methods prescribed for the purification of *chitta* and *chetan* by Maharishi Patanjali for different seekers depending on their ability. Pure *chitta* merges into its cause, *Prakriti*, and *chetan* realises its integral, infinite and unitary form and is absorbed in self-enjoyment. This is the ultimate goal of *Satkaryavad*.

Chapter 2

Yoga is a practical philosophy. It does contain the statement of principles, but it places more emphasis on the verification of those statements. It is not necessary to accept them as dogmas. Yoga prescribes spiritual practices which, when adopted, leads to a realisation of those principles. People at times form opinion about Truth based on their imagination. Such opinion is unlikely to be useful, according to the Yoga philosophy. Whatever is true can be known. It can be experienced. There is no benefit in merely accepting the Truth. People talk about belief in God as the Creator and Ruler of the universe. Yoga philosophy does not dwell on the acceptance of such belief. It is mainly concerned with the fact that we are human beings and, as such, we ought to understand the reality.

Yoga philosophy accepts that there is suffering in the world. Why suffer? Find its cause. It says that it is not possible to uproot suffering unless its cause is found and removed. Indeed —

tasya heturvidya.

Y. S. 2/24

“The cause of suffering is *avidya* (nescience)”. If *avidya* (nescience) is destroyed, suffering can be removed. Otherwise, it will remain no matter which and how many techniques we use its removal.

Yoga considers *avidya* to be the root of distress which is the reason for suffering. It identifies five sources of distress –

avidyasmitaragadveshabhiniveshah kleshas.

Y. S. 2/3

They are *avidya*, *asmita*, *rag*, *dvesh* and *abhinivesh*. Of these –

*avidyakshetramuttaresham
prasuptatanuvicchinnodaranam*

Y. S. 2/4

avidya is considered the root of the other four. In this, *asmita* refers to ‘I am’-ness. This word is synonymous with ego. *Asmita* or ego gives rise to *rag* (attachment) and *dvesh* (hatred). These, in turn, lead to *abhinivesh* or fear of death. People suffer not so much from death as they do from the fear of death. Who knows what type of suffering is experienced at the time of death. But the fear of death adds to the anxiety in people’s mind. Ego is the cause of attachment, hate and fear of death. Ego exists because of *avidya* which is defined as –

*anityashuchidukhanatmasu
nityashuchisukhatmakhyatiravidya.*

Y. S. 2/5

"It is indeed *avidya* to accept non-eternal as eternal, impure as pure, to seek happiness in those objects which cause unhappiness and to search for self in non-self". We find our bodies to be the cause of our unhappiness. Attachment, hate and fear of death are all related with the body which is non-eternal, impure, the root of sorrow and non-self. Non-eternity of the body does not imply that it will die on a particular day. It is in fact dying every day, every moment. Death means change and change is the nature of the body. It began at the time of birth. Parents think that children grow with passage of time. The fact is that the passage of each year reduces the number of years left in their lives. The changes in the body is the law of nature. It is indeed *avidya* to accept the body as eternal.

The human body is non-eternal and at the same time, it is also impure. A disciple asked acharya Shankar: *narakasya narakam kim?* "What is hell in hell?" Acharya pointed to the body in answer. Each part of the body is involved in excretion in some form. We can not bring ourselves around to even look at some of them after they are excreted. Yet, the body which hides them is revered and considered sacred.

There are two basic reasons for suffering: disease and enjoyment. Both of them are related with the body. If there is no body, there will neither be disease nor enjoyment. The absence of enjoyment and presence of disease cause unhappiness and make people suffer.

The body is non-self too. What do we do nevertheless? We keep consoling that the body will never die. In the Mahabharath, Yaksha asked Yudhishtir to name the greatest wonder in the world. Yudhishtir explained

that people die without any exception, yet the living ones think that they are not going to die. Can there be a greater wonder? Kabir wrote -

*ham thekhe jag jat hai jag thekhe ham jat.
apuna tharhe rah men auran ko pachhatat.*

When we hear of a death, we offer consolation with the statement that something very bad has happened. Little do we realise that we too are standing in line. In time, we will depart too. Yet, we accept our own mortal body as eternal and think that we will never die. This is due to *avidya*. In order to get rid of *avidya*, we must remain aware that the body is not eternal and search and research our real eternal self. *Avidya* is not an object, it is a state of mind which leads to contrary or false cognition:

viprayayo mithyagyanamatadrupaprathishtham.
Y. S. 1/8

Viprayaya gyan means false cognition. It is further explained as *atadrupaprathishtham* which means to ascribe properties to things which they do not have, and not to know things as they actually are. The mind with such a tendency has been called a *tamoguni* mind in the eighteenth chapter of the Gita -

*adharmam dharmamiti ya manyate tamasavrita.
sarvarthanviparitanscha buddhiah sa partha tamasi.*
Gita 18/32

A mind under the influence of *tamoguna* considers *adharma* to be *dharm*a and ascribes opposite sense to everything. The *tamoguni* mind is called *viprayaya vritti*;

it is a state of mind in which things are incorrectly cognised. Yogadarshan calls it *avidya*, which generates *klesh* (distress), and describes how to annihilate it.

Yogadarshan has one-hundred-ninetyfive aphorisms. Its philosophy may not be clear unless where, what and how of the material the aphorisms describe are properly explained. For this purpose, our tradition recommends the use of *upkrama* (introduction) and *upsanhar* (conclusion) which must be kept in mind along with the text in order to grasp the correct import of the Scriptures. Otherwise, one would be hanging on to the coat-tails of others.

In Yogadarshan, *avidya* and *viprayay* are synonymous. There is knowledge even in the state of *avidya*, because knowledge is the nature of *chetan* (awareness). But the knowledge could be right. It could be wrong. To decide whether the knowledge is right or wrong is the nature of *visuddha buddhi* or perfect intelligence. Yogadarshan states that *Avidya* is annihilated under its guidance -

vivekakhyatirvipalva hanopayah.

Y. S. 2/26

Vivek is used in making a distinction between true or real and unreal. *Khyati* means light. *Avipalva-vivekkhyati* means the light of steady (in the sense of true) knowledge. It has been called *sthitipragya* in the Gita. It is the only means to destroy *avidya*. Under the influence of *avidya* or delusive slumber, we perform sinful and virtuous acts. As a result, we reap the suffering of hell or enjoyment of heaven. *Moha* or delusion is another name used for *viprayaya* or *tamoguni vritti* and *avidya*. Indeed, from the grammar point of view, *muhavaichitte* which means

that *moha* is a modified state of the *chitta* (intelligence consciousness) in which misconceptions are accepted as true. Goswamiji says –

*moha nisa sab sovan hara.
dekhiye swapana anek prakara.*

Moha is (like) a dark night during which every sleeping person have dreams of various kinds. Whatever virtuous or sinful act we commit under delusion is like the effort we make in dream in order to escape from drowning.

There is only one way to get rid of *avidya* or delusion. The way is through *Vivek khyati* or the light of knowledge. Once *avidya* is gone, *asmita* (ego), *rag* (attachment), *dvesh* (hatred) and *abhinivesh* (fear of death) end automatically. A story is often narrated about a soldier who always left his soul behind in safe-keeping whenever he went to battle. He could not be harmed and returned safe and victorious. The life of *asmita*, *rag*, *dvesh* and *abhinivesh* lies in *avidya*. These four remain safe so long as their soul, *avidya*, is not removed.

Tulsidasji gives an example to illustrated the effect of *avidya* or lack of proper knowledge:

*marai na urga anek jatan
balmiki bibidh vidhi mare.*

V. P. 115

We may know where a snake is hiding, but we can not kill it by striking outside the place of its hiding. Any such attempt on our part is merely due to lack of proper knowledge of how to kill a snake in hiding.

Tulsidasji gives another example:

*taru-kotar maham bas bihanga
 taru katai mare na jaise.
 sadhan kariya vichar-hin
 man suddha hoi nahin taise.*

V. P. 115

One does not kill a bird on tree by cutting the tree. The body is like a tree and *avidya* resides in it in the form of a bird. It is not possible to kill *avidya* by striking at the body. It is in fact foolish to punish the body in order to remove *avidya*. The success can be had through *sadhan* (spiritual practice) carried out under the light of discriminative knowledge.

The yogic practices are for enhancing discriminative knowledge. The *asana* (postures) and *pranayam* (breathing exercises) are for the cleansing of the body and mind. Their purity helps in making the *buddhi* pure. In pure *buddhi* (intelligence consciousness) reflects the proper knowledge which helps remove the bondage and gain freedom from sorrow.

*avidyakshetramuttaresha
 prasuptatanuvicchinnodaranam.*

Y. S. 2/4

Suffering exists in three forms: weak, scattered and strong. Vyasdevji explains the three forms in his commentary. All of us have *sanskar* (impressions) of our *karma*. As a child, we are not aware of it. As we grow, more and more of these impressions become active. With time, some of the impressions become very strong. Just as the effect of *karma* appear in three forms, suffering also appear in three forms: weak, scattered and strong.

They exist as such in its cause, *avidya*. Unless the cause is destroyed, its effect, suffering, can not be destroyed.

There are people who do not believe in God or in *atma* (soul) because they refuse to believe in things they have not seen. According to Yogadarshan, it is not necessary to believe in God. It is sufficient to believe in ourselves and in the existence of suffering, and whether we want to remove them. Believe in God is not a necessity in order to adopt the teaching of Yogadarshan. It is in fact possible for theists to be demons, and atheist to be gods. Ravana, Hiranyakashyap and Jarasandh were demons even though they believed in God. They worshipped Shiva. The Shiva temple built by Jarasandh exists even today. There have been philosophers in India who did not accept God, yet they were revered. Lord Buddha and Mahabir did not accept God, yet they were and even today they are highly regarded. It makes no difference whether one does or does not believe in God. It is sufficient to believe in one's own existence. One may not be unhappy, but the observation of unhappiness in others should make one beware of its impending arrival. Yogadarshan says —

heyam dukkhamanagatam.

Y. S. 2/16

The basic principle of Yogadarshan accepts the existence of *heya* (refers to conditions which ought to be avoided, sorrow in this case), *hetu* (its cause), *han* (its loss) and *hanopaya* (ways to lose what is *heya*). These were accepted by Lord Buddha as four noble truths. They were discussed in detail even earlier by Patanjali. Kapil who lived before Patanjali, considered the removal of suffering as the greatest *purusharth* (human accomplishment).

Kapil identified *avidya* as the cause of suffering. His teaching about the science of basic reality in *Sankhya darshan* deals with the ways of removing suffering. All Indian philosophies, particularly *sankhya*, *yoga*, *nyaya* and *vaisheshik* accepts these four noble truths. Only after the four noble truths have been accepted does one study these philosophies in order to deal with them.

The suffering which is yet to come is called *heya*. Nothing can be done about the present suffering we are enduring. It is useless to think about the past misery, which is a history. A serious analysis of the topic reveals an interesting observation. The present is like a thin line in time which separates the past from the future. The line exists, but it is not something which one can catch hold of and put things into. Sorrow can be experienced at any instant. Thus, we can not say that there is no suffering in the present. Yet, we can not isolate our sorrow in it because it is not at all extensive. The explanation may be difficult to comprehend. Yet there is no salvation without this understanding.

Yogadarshan extols us to leave the present sorrow alone. It is not possible to get rid of it no matter what we do. Also, what good will the memory of past sorrow accomplish? Why should we spoil the present by thinking of our past suffering? To think of the past suffering is indeed a misuse of the present opportunity. The proper use of the present lies in guarding ourselves against the suffering of the future. The future at some time will become the present. Therefore, Patanjali says -

heya dukkhamanagtam.

"avoid the future suffering." Future suffering is indeed *heya*: it must be avoided. What is its cause?

tasya heturvidya.

Y. S. 2/24

Its cause is *avidya* or ignorance. If we can get rid of our ignorance, we can be free from future suffering. There is no other way. Yogadarshan offers practical ways of removing suffering. It does not deal with flights of imagination. It is common in philosophy to use analytical reasoning in support of a theory. Yogadarshan does so in a practical manner. In view of this, Indian seers accord a prominent position to yoga philosophy. The use of the word *darshan* (vision) for philosophy is justified only because of *yogavidya* (knowledge of yoga). Indeed, the knowledge of yoga is the subject dealt with in Yogadarshan. It emphasizes that we can be happy but only after ignorance has been removed. How did we become ignorant? Is it natural, or has it been acquired? If ignorance is natural and eternal, it can not be destroyed and any effort to do so would be futile. If it is not eternal, it can be destroyed. The Gita says —

*nasto vidyate bhavo nabhavo vidyate satah.
ubhatorapi drishtoantast-
vanayostattvadarshibhih.*

Gita 2/16

"Truth never ceases to be. Untruth never exists." Patanjali says that ignorance is non-eternal because it is not a property of either *Purush* (awareness) or *Prakriti* (primordial nature). Remember that a (natural) property is

never destroyed. A combination of two dis-similar elements results in blemish, which can be removed. For example, smell is a property. It is never destroyed. But bad smell is not a property of a primary element. It occurs when two dis-similar elements combine. A combination of liquid and solid elements creates foul smell, which can be removed. The natural property of an element is indestructible. Blemish is not a natural property of any element; therefore, it can be destroyed.

Yogadarshan says that ignorance is not a (natural) property. It is neither a property of awareness nor of non-awareness. There is no scope for ignorance or contrary knowledge in *Prakriti* (primordial nature). Even though ignorance is not a property of either basic element, it is created as a flaw when the two, awareness and (primordial) nature, combine. This is stated by Patanjali

drigdarshanashaktyorekatmatevasmita.

Y. S. 2/6

The association of *drig* (seer) with *darshan* (seen) gives rise to *asmita* (ego) which is a blemish. When *chetan* (awareness) combines with *chitta* (the entity in which consciousness appears), it produces "I". This 'I am-ness' is the first progeny of *avidya* which in turn produces attachment, hatred and greed. We are not aware of our 'I' in deep sleep. Our waking up indicates the appearance of awareness in *chitta*. When the two combine, we observe the existence of 'I'. Then comes 'mine'. 'I' is called ego, 'mine' indicates mind. These are immediately followed by 'thee' and 'thine' and the conflict begins.

The misconception starts when awareness, whose real nature is knowledge, accepts *guna* (attributes) as its real nature. There is no bondage or fault till quality is accepted as quality. The fault is to accept *guna* as the nature of the self. It occurs due to delusion or misconception. Why does the misconception arise? It is due to the limitation. *Chitta* is finite. *Chetan* (awareness) present in finite *chitta* appears to be finite. The assignment of limited knowledge to self is a flaw which gives rise to *asmita* or ego. Ego is the cause of suffering. When we examine suffering from this angle, we find how clear and specific Yogadarshan is in telling us about the freedom from suffering. The aim of Yogadarshhan is to remove avidya. It describes the ways to accomplish this task.

Chapter 3

Yogadarshan is concerned with the practical and day to day aspect of our lives. Its message is that a person can be happy only after his *avidya* is destroyed. It also suggests that *avidya* can be destroyed only in the light of a perfect *vivek* (discriminative faculty of mind). *Avidya* is a *vritti* (state) of *chitta* (here, it means *buddhi* or intellect). It has five *vrittis* (modifications or states): *praman*, *viprayay*, *vikalp*, *nidra* and *smriti* (correct interpretation of events and proper cognition of objects occurs in *praman* mode of *buddhi*; incorrect interpretation and mistaken cognition occurs in its *vipraya* mode; it is irresolute or unable to form any opinion in *vikalp* state; it is asleep in *nidra* state and uses recollection in *smriti* mode). *Avidya* is just another name for *Viprayay vritti*. Yogadarshan explains its characteristics:

viprayayo mithyakshanamatadrapapratishtham

Y. S. 1/8

Viprayay vritti is that state of mind in which it does not see an object as it really is, but sees it contrary to what it is. In this state, one mistakes nacre for silver, rising hot air in desert for water, rope for snake, and bare tree trunk for ghost. It does not mean that silver, water, snake and ghost do not exist. It merely means that in this state of mind, they are perceived to be present where they are not. The knowledge associated with this state is called *viprayay* or *mithya* or contrary knowledge, in other words. This contrary cognition is also known as *moha* (delusion) or *avidya*, these two words being synonymous. *Avidya* gives rise to *asmita* (ego). Only *praman vritti* (the state of mind in which the objects are correctly cognized) can destroy *avidya*. *Praman vritti* employs three methods of proof for correct interpretation of events and proper cognition of objects: they are *pratyaksha* or direct perception, *anuman* or inference and *agama* or testimony. *Nyaya* philosophy accepts four and *purva mimansa* accepts six methods of *praman* (proof). Which of them is the ultimate proof? Some writers accept *agam* as the ultimate proof because of its purpose, which is to make known the hidden or mysterious principles. *Yogadarshan* says —

pratyakshanumanagamah pramanani.

Y. S. 1/7

Here, *pratyaksha* (direct perception) and *anuman* (inference) has been used along with the word *agam* (testimony), which refers to the Vedas. Since the Vedas are God's message, they are accepted as the ultimate proof. To whom was the message given? According to our ancient scriptures, seers received it at the beginning of the

creature and passed it along to their students through master-disciple tradition. Those who use arguments to find fault in them are condemned to hell. Tulsidasji writes —

kalp kalp bhari ek ek naraka.

paranhi je dushahin shruti kari tarka.

Here Tulsidasji refers only to those arguments which use wrong or questionable logic in order to find fault with the Vedas. Indeed, our scriptures do provide for the use of proper and correct logic in order to grasp their meaning. Manu Maharaj says —

yasya tarkenanusandhate

sa dharmam veda netarah.

Manusmriti 106

Those who research *dharma* using proper technique and knowledge, understand it. Others do not. Since, according to Manu, *dharma* can not be known correctly without logic, one must therefore employ logic and reasoning. In fact, *tarkashastra* (the discipline of logic) was developed in ancient India as a separate subject to serve as an aid for research of the Vedas. In my opinion, whatever can be proved by reasoning is the Vedic science. What is real does not become unreal merely because one's *buddhi* does not accept it as such. It is quite possible that one's *buddhi* has not yet reached the state in which the reality is correctly cognized. *Buddhi* will accept truth only upto its level of comprehension. It can be said in short that testimonial knowledge is accepted as ultimate knowledge only because it has been found true when examined by

rigorous logic and proper analysis. Its acceptance is not based on blind faith.

According to Yogadarshan, proof obtained as a result of direct perception is the basis for proof based on inference and testimony both. We draw inferences about elements only on the basis of our perception and we accept those seers who compiled the testimonial scriptures as the perceptor of *dharma*. In other words, what we accept as the vedic science is nothing but a compiled version of direct perceptual experiences of the seers.

A doubt may occur at this point: if the vedic science is the result of direct experiences of the seers, how can it be called *apouresheya* (not by human) and *Ishwariya* (divine)? In my opinion, knowledge is always *apourusheya* and *Ishwariya*, it is not due to human effort. Knowledge is a quality of awareness and Awareness is *Ishwar* (often translated as God). *Ishwar* refers to one who rules or organizes. Organisation is an act which can be carried out only in the presence of awareness. What does He organize? He organizes inanimate or *Prakriti* (Nature). It can be said in other words that a property of knowledge is to organize Nature. Knowledge is a natural attribute of awareness. Awareness is indeed *Ishwar*. Therefore, knowledge is divine. The movement in our bodies too is due to *ishwar*, also known as *atma*. The Lord says in the thirteenth chapter of the Gita —

*updrashtanumanta cha
bharta bhokta maheshwarah.
parmatmeti chapyukto
deheasminpurushah parah.*

The supreme being who resides in this body is known by many names. It is, for example, known as seer, inferer, bearer, enjoyer, supreme ruler and supreme soul. All of them are related to knowledge. It can be concluded therefore that knowledge is divine. The authors of our scriptures maintain that the word *vedas* does not mean scriptures. It means knowledge. A *veda mantra* has three aspects: *devata* (deity), *rishi* (seer) and *chhanda* (metre, refers to metrical science). The vedic science is understood only after these three are comprehensively known. Of the three, *devata* (deity) refers to subject. Its investigator is *rishi* or seer. The method adopted for investigation is called *chhand*. There are instances of a *mantra* having several seers. If a *mantra* has several seers, how could it be a creation of a particular seer. The research of a basic principle by a seer is comparable to the investigation of physical sciences by scientists. For example, electricity must have been researched by several scientists. Indeed, every one has the capability and ability to conduct research.

We believe that *satoguna* was predominant at the beginning of creation and hence people at that time had a natural tendency towards research. Shvetashvatar Upanishad mentions seers engaged in deliberation —

kim karanam brahma kutah sma jata.

jiwam kena kva cha sampratishthah.

Shveta. 1/1

Those who accept that the knowledge known as Vedas is given by God, should examine the reason why it was necessary for the seers to research this topic? If they were inclined merely to accept the knowledge as God's

gift, they would have no reason to indulge in research. Supreme soul would give knowledge to everyone and the importance of research in the scheme of creation would then vanish. When we accept the Vedas as the knowledge of Supreme soul, we mean that the awareness has the same attribute as Supreme soul: knowledge is its nature. Indeed, Supreme soul is the source of awareness. The Lord states in the thirteenth chapter of the Gita that the life in a living being is due to *Ishwar* —

*avibhaktam cha bhuteshu
vibhaktamiva cha sthitam.*

Gita 13/16

“Even though it is undivided amongst all beings, it appears to be divided.” The Lord explains at the end of the thirteenth chapter that just as the same Sun appears as light in numerous eyes, similarly the same (Supreme) Consciousness appears as awareness in countless *chittas* of the creation. Tulsidasji explains in the Ramayana —

jimi ghat koti ek ravi chhai

Numerous vessels receive light from the same Sun. It continues to provide light even if million more vessels are added or removed. In the same way, numerous *chittas* continue to be formed and illuminated by awareness. The word *jiva* (living being) is used for awareness which appears through the medium of *chitta*. Such beings are therefore not different in essence. If we accept *jiva* and *Ishwar* as personification of knowledge and without components, how can they have different awareness? The sky has no components. It is without components and, hence, there can not be two skies. Similarly, awareness can not

in essence be divided into two. The Upanishad says

tasmadwa etasmadatman akashah sambhutah.

Taitt. 2/1

Indeed, from *atma* has come the sky. Or, in other words, *atma* is subtler than the sky. This statement is repeated in *Shvetashvatar Upanishad* —

richo akshare parame vyoman.

yasminn deva adhi vishve nisheduh.

yastam na veda kimricha karishyati.

cha it tad vidusta ime samasate.

Shveta. 4/8

"All gods are established in all respects in that imperishable *vyoma* in which is present the entire Vedas. What can they, who do not know Him, accomplish? Those who know Him are in all respects established in Him." The word *vyoma* in this hymn has been used for Supreme soul. In Yajurveda, Supreme soul is addressed to as *aum kham brahma* which means that knowledge is Supreme soul's own form. Neither can be divided into components. *Jiva* (living being) which is an integral part of Supreme soul can not be divided in component form either. According to some thinkers though, *jiva* is composed of atoms. Therefore, according to them, *jiva* is a material object. The Vedas and Upanishads do not support such assertion. They have in few places alluded to *jiva* as material which they use for awareness manifesting through *chitta*. *Chitta* is composed of atoms and is therefore material. As a result, awareness manifesting through *chitta* appears to be material.

The word used in modern science for *chitta* is 'gene'. It inherits the impressions received from parents. The awareness in *chitta* (genes) has individual existence. Awareness is eternal and divine. *Chitta* is an effect of Nature: it is not eternal.

According to the Upanishads, whatever exhibits diversity, difference and multitude can not be the Truth. Multitude is a property of Nature and not of Awareness. Wherever there is multitude, there exists limitation, ignorance and pain. *Moksha* or liberation from limitation, ignorance and pain follows when the Truth is realized that the self is awareness (and not Nature) and everything in this universe is pervaded by Supreme soul. Supreme soul pervades the universe in the same sense as the salinity pervades salt or sweetness pervades sugar. The Upanishads and the Vedas teach that

tileshu tailam dadhaniva sarpi.

rapah sttrotah svaranishu chagnih.

Shveta. 1/15

Ishopanishad says —

Isha vashyamidam sarvam

yatkincha jagtyam jagat.

It means that whatever exists and wherever, they are pervaded by *Ishwar*. Since He does pervade everything, all that exists must be His manifestation. Is there a scope then for a different entity? It will be useful to find an answer to this question: if the Supreme soul pervades all, how can some be knowledgeable and the other ignorant? Science tells us that the same energy appears in the form

of different elements. Atoms are made of building blocks like electrons, protons etc. which in turn are manifestations of energy. The elements differ because of the different measures of building blocks they contain. *Sankhya* philosophy advocates the theory that the material objects have numerous different forms and characteristics because of the difference in the amount of three *gunas* (natural attribute) in them. The diversity and difference is due to the three *gunas* —

ajameka lohitaśhuklakrishnam.

bahvi prajāḥ srijāmanam sarupāḥ.

Shveta. 4/5

The Veda says that indeed the same Nature appears in numerous forms. There are for examples numerous varieties of mangoes. In fact, there can be no limit on the varieties of mangoes one can have. It is just like

ekam beeja bahudhā yāḥ karoti.

Shveta. 6/12

He makes the same element appear in different forms. What is the element which appears in the light of awareness? The answer is: the attributes of Nature. The attributes depend upon its bearer and has no existence apart from him. The Upanishad says —

yastantunabha iva tantubhiḥ pradhanjāih.

swabhavato dev ekah swamvrino.

Shveta. 6/10

“Like a spider, God creates numerous universes from the Nature, which is due to Him, and covers Himself with it

(His creation)." It means that He appears in the form of *jiva* (living being) through Nature as a medium. In other words, *jiva* is the name given to Awareness when it appears through *chitta*. Several questions may arise:

Q: Can *chitta* be seen?

A: Yes, *chitta* can be seen. If this was not true, it would not be possible to differentiate it during *sampragya-ta samadhi*. An aphorism of Yogasutra says —

sattvapurushayoh shuddhisamye kaivalyam.

Y. S. 3/55

"*Kaivalya* is achieved when *sattva* and *purush* both become pure." On experiencing its distinctiveness from *chitta*, Awareness becomes engrossed in itself. If *chitta* was not seen, it would not be possible for Awareness to distance himself from it.

Q: Are all *chittas* identical?

A: No, even though they are fundamentally the same. Due to differences in their quality, there are differences in their *dharma*. The predominance of any of the attributes (*sat*, *raj* or *tam*) over the other two colours *chitta* and hence influences its modifications (thinking). The death and birth occurs during the progression of *chitta*.

Q: Is *chitta* known as *jiva* (living being)?

A: No. Awareness appearing through *chitta* is called *jiva*. *Chitta* is known neither as inanimate nor as awareness. It is in fact a manifestation of the type which can not be defined. It is described as qualitative because

kritartham prati nashtam-

apyanastam tadanayasadharantwat.

Y. S. 2/22

those living beings who have achieved their purpose and are fully aware of the difference between *chitta* and *chetan*, are said to have

*purusharthashunyanam gunanam
pratiprasavah kaivalyam
swarupapratishtha va chittashaktiriti.*

Y. S. 4/3

their *chitta* merge into its cause. The word *pratiprasava* used here indicates the merger of the cause into its source. The process is also described by *nasho karana layah*. *Nash* is often interpreted as destruction. *Sankhya* philosophy uses this word to mean the merger of the cause into its source. Grammar supports this explanation —

nash adarshane adarshanam lopah.

L. S. K. 1/1/60

Nash means *adarshan* (not seen). It also means *lopa* or *vanish*. *Prakriti* (primordial Nature) is the source of *chitta* which therefore merges into *Prakriti*. The sequence of manifestation is explained in *Kathopanishad* —

*indriyebhyah para hyartha arthebhyashcha
param manah. manasastu para
buddhirbuddheratma mahan parah.
mahatah paramvyaktamavyaktat
purushah parah. purushannah param
kinchitsa kashtha sa para gatih.*

Kath. 1/3/10-11

as *vishaya* (objects), *indriya* (senses), *mana* (mind), *buddhi* (intellect), *mahan*, *avyakta* (unmanifested) and *purush* (pure awareness). In this sequence, *buddhi* follows

mahanatma (great soul) which is also known as *mahatattva*. The discriminative aspect of *mahatattva* is called *bud-dhi*. Its appearance as a stable ego is called *aham* and its appearance as will or volition is called *mana* (mind). They are thus the manifestation of the same *mahanatma*, which is also known as *chitta* in Yoga philosophy. *Bud-dhi* is what one employs to find proof (of reality). If it turns contrary, it interprets any and all experiences opposite to what they really are. Under such influence, *aham* is accepted as pure awareness whose real form is then identified with the body. *Aham* is distinct from *ahankar* (vanity). When *aham* is attached to an *akaar* (form), it becomes *ahankar* or *abhimān* (vanity):

avidyaya, mrityum tirtva vidyamritmashnute.

Isha. 11

Abhitah manam indicates that *abhimān* (vanity) is the name given to that ego which has allowed itself to be surrounded by a boundary. They, ego and vanity, are lower states of *chitta*. When a yogi attains the state of pure *chitta*, he observes that *chitta* is a medium and it is an effect of unmanifested (promordial Nature). In that state, yogi reaches beyond *chitta*, which then merges into its cause. In that state, yogi has experience of *brahmasmi* (I am Brahma).

Q: Does *chitta* merge into Nature?

A: Yes, *chitta* does merge into Nature. Nature is considered inanimate and qualitative. Quality do not have independent status and, therefore, it can not be classified as either *jada* (lifeless or material) nor as *chetan* (awareness). *Sankhya* philosophy describes *tattva* (material principles) and *Vedanta* analyses *Brahma*. *Tattva* is

presented in terms of knowledge and quality or attribute. Therefore, *Sankhya* talks about knowledge and attributes. These two are manifestations of *Brahma*, which is described in *Vedanta*. Rishis posed this question in relation to *Brahma* —

*kim karanam brahma kutah sma jata.
jivam ken kva cha sampratishthah.*

Shveta. 1/1

The first aphorism of *Brahmasutra*, *athato brhama jigyasa*, inspires one to know and understand *Brahma*. The essence of the Upanishads is described in *Brahmasutra*.

Yogadarshan explains that *avidya* is a state (of mind) which appears in four forms. We accept what is transitory as permanent. We accept the means of sorrow as means of happiness. We accept impure as pure and non-self as self. We associate the properties of attributes with knowledge, and we attribute the properties of knowledge to attributes. It is necessary to understand the difference between the properties of attributes and knowledge. *Yajurveda* says —

vidyam chavidyam cha yastad vedobhayam sah.

Isha. 11

Vidya means knowledge, and *avidya* means *guna* (attributes). The Vedas say that one who knows both principles, *guna* and *gyan* (knowledge) intimately, he uses the knowledge of attributes to overcome death and he enjoys immortality in the light of knowledge. Yogadarshan accepts *pratyaksha pramana* (direct perception) as the ultimate proof. Here, *pratyaksha* should not be associated with *aksha* or eye. Yogadarshan uses *aksha* in the sense of the

intellectual vision. The Upanishads too use *aksha* for *buddhi*. Indeed, the statement *pe nastad vichachakshare* of the Upanishad refers to intellectual vision. The direct perception one has is through *buddhi*. In the eleventh chapter of the Gita, Lord tells Arjun: you can not see me through your physical eyes, therefore I am providing you (Arjuna) with divine eyes. The divine eyes means the eyes of *buddhi* which is also known as the third eye. The Upanishad says —

*drishyate tvagrayaya buddhaya
sukshmaya sukshmadarshibhih.*

Katha. 1/3/12

The direct perception of the subtlest element by the subtlest vision is called *darshan*, the word 'philosophy' is its equivalent in English. One who acquires such vision is known by us as *pratyakshadharma*. They are indeed the *rishis* (seers). Yogadarshan guarantees *rishitva* (seer-ness). It says: follow the path I describe and you will become a *rish*. This is the statement of Yogadarshan, not mine. I know the process and I can describe it to anyone who is interested.

Chapter 4

We have learnt that *avidya* (nescience) is the root of all miseries. It gives rise to *asmita* (ego), *rag* (attachment), *dvesh* (hatred) and *abhinivesh* (greed). Yogadarshan says

avidyakshetramuttaresha.

Y. S. 2/4

Avidya is the mother of miseries. What is *avidya*? There are several opinions on this subject. Yogadarshan equates *avidya* with *viprayay vritti* (refers to the state of mind in which everything is wrongly cognized or interpreted). Some experts use *avidya* to mean the power of soul. Yogadarshan does not use the word in that sense. Since *avidya* generates misery, it can not be a divine power. Indeed, the Vedas say that *Ishwar* is bliss personified:

anandam brahmano vidvan bibheti kutshchaneti.

Taitt. 2/1

Brahma is bliss personified and *satchidanand* (Truth-Existence-Bliss). It has no scope for misery and unhappiness. How can they originate from It? According to the philosophy of Satkaryavad, a power which creates misery for mankind can not emanate from Brahma. Therefore, the term *avidya* used in Yogadarshan can not be a divine power. The Vedas have used the name *avidya* for one of the four bases of *Parmatma* (Supreme soul). In this reference, the word implies *Prakriti* (Nature).

The word *avidya* applies to those which are not aware of self. It is therefore subject to change. Indeed —

ksharam tvavidya.

Shvet. 5/1

The Vedas use this word for one which changes; for *ash-tadha Prakriti* (eight-fold Nature), in other words. Since it is qualitative, it can not be a cause for unhappiness for anyone. Unhappiness is caused by deficiency, not by quality. Some equate *avidya* with *maya*. They argue that *maya* is composed of root words *ma* which means 'no' and *ya* indicating 'that'. The word, accordingly to them, means 'that which is not'. This interpretation is incorrect in my opinion. *Maya* is a yogic word. It comes from the root word *ma* which is used in the sense of 'measure'. *Maya* is therefore a power which makes everything which is not measureable appear as finite and therefore measureable. It is a divine power —

*prakritim swamadhishtaya
sambhavamyatmamayaya.*

Gita 4/6

"I manifest myself through self-maya using my *Prakriti* as a medium." Maya is that power which makes unmanifested manifest. It is an integral power of Supreme soul. Therefore,

*mayam tu prakritim
vidyanmayin tu parmeshwaram.*

Shveta. 4/10

The tendency of the individuated *chitta* to contrary (incorrect) cognition is called *avidya*. There is no scope for *avidya* so far as the universal *chitta* is concerned. It is said that there are four bases of Brahma: *avidyapad*, *vidyapad*, *anandpad* and *turiyapad*. Here, *avidya* refers to *ashtadha Prakriti* (eight-fold Nature) and *vidya* refers to Awareness. In the seventh chapter of the Gita, they are called, *apara prakriti* (lower nature) and *para shakti* (higher power) —

*apareyamitastvanayam prakritim
viddhi me param. jivabhutam
mahabaho yayedam dharyate jagat.*

Gita 7/5

The attributes of animate existence and enlightenment is *Vidyapad*, the inertness and qualitative power is *avidyapad*. Then comes *anandpad* which is the source of infiniteness. *Turiya* refers to supreme eternal existence. Existence, infiniteness and knowledge are immortal (therefore unchanging and everlasting), according to the Rigaveda, which says that *avidya* is qualitative and therefore changeable and *mrita* (mortal, in the sense of transitory). It is essential to keep in mind that each (Indian) philosophy

has a list of technical terms with associated definitions. Different philosophies use the same word but in different sense. Thus, if a word occurs in Yogadarshan and Vedanta, it is imperative that the meaning of the word applicable in Yogadarshan, for example, should not be used in Vedanta and vice versa. If the meaning of a term accepted in one philosophy is used to explain the same term in the other philosophy, it will likely result in an interpretation contrary to the one intended.

Yogadarshan says —

*avidyakshetramuttresham
prasuptatanuvichhinnodaranam.*

Y. S. 2/4

The mother of all miseries is *avidya* or *vipraya vritti*. It gives rise to *asmita* (ego) from which comes *rag* (attachment) which produces *dvesh* (hatred). These three together give rise to greed. How is *vipraya vritti* produced?

Vipraya vritti occurs in *chitta* (intellect) and is due to the prominence of *tamoguna* in combination with *rajoguna*. It appears in the form of *asmita* (ego). When is the ego stimulated? When the light of *chetan* (awareness) innudates *chitta*, it stimulates a feeling of awareness or being. This state is known as *buddhi vritti* or *boudhika chetna* (intelligence consciousness). This state is followed by ego consciousness which in turn is followed by mental consciousness. Every spiritual practice aims at merging the mental consciousness into ego consciousness and ego consciousness into intelligence consciousness. It does so because the mental awareness is linked directly to the

senses which open outward. Kathopanishad says —

*paranchi khani vyatrinat swayambhu
stasmatparangpashyati nantaratmanam.*

Kath. 2/1/1

Our senses have external orientation. They can see external objects. They can not see what is inside. Only if a calm and resolute person turns them inside, he can understand the internal mystery. Otherwise, they keep on observing the external objects in which the mind continues to dwell. If the ego attaches itself to the mind during mental awareness, it (the ego) accepts whatever the mind dictates. When the *buddhi* (wisdom) becomes a follower of the ego, it (*buddhi*) falls down from its natural state. This downfall of *buddhi* is responsible for degradation in life.

When we analyse *buddhi* from a psychological viewpoint, we find three levels of intelligence consciousness. They are known as *em buddhi*, *pragya* and *pratibha*. The equivalent words in English are intellect, wisdom and intuition. *Buddhi* which follows ego is called intellect. *Buddhi* which is detached from ego and established in *itself*, is known as *pragya* (wisdom). When *pragya* is directed towards its source of awareness and it begins to have the experience of the source, it is called *pratibha* (intuition). The literal meaning of *pratibha* is 'to enlighten its own cause'. Thus, the *buddhi* which becomes instrumental in making its cause known is *pratibha* or intuition. *Pragya* is the state in which *buddhi* is clear and stable and in which the knowledge one seeks becomes known. It is acquired during *asampragya samadhi*. In this state, *buddhi* knows what it wanted to know. It then turns towards its cause

and acquires the state of *pratibha*. The doubts and its resolution, the arguments and counter arguments are mere exercises employed by the lower state of *buddhi*. Since knowable becomes known in *pragya*, there is no doubt left in *buddhi* in this state. Seeker has to reach and go beyond this state to learn the reality. According to the Upanishads, the reality from which *buddhi* acquires the power to know can not be known by it. The same reality provides the mind with power of contemplation, yet it can not be contemplated upon by the mind. That reality is *Brahma*.

The spiritual practices are aids which help one rise above the mind. The mind resides in ego. Ego controls mind and is therefore responsible for all of our activities. Sankhya accepts —

ahankarah karta na purushah.

All actions are performed by ego and not by *Purusha* (awareness). This is also mentioned in the Gita —

*prakriteh kriyamanani gunaih karmani sarvashah.
ahankaravimudhatma kartahamiti manyate.*

Deluded by *ahankar* (vanity), *atma* considers itself to be a doer. This indeed is the state where *karma* begins. The statement *prakriteh kriyamanani* is made because *aham* (ego) is a child of *Prakriti* (Nature). From unmanifested *Prakriti* comes its manifested form, known as *chitta*. *Chitta* gives rise to *aham* from which comes mind. The sequence of manifestations involves twenty-four stages, according to the Sankhya philosophy. This thesis is accepted by Vedanta and Upanishads.

When one begins to search for the cause of all actions, the ego begins a move towards its cause. What is the source of that awareness which has appeared in the form of an ego? The source is that infinite awareness. Unfortunately, it appears bounded because of *chitta*. Kathopanishad gives an example:

chhayatapou brahmavido vadanti.

Kath. 1/3/1

A living being is *chhaya* (shadow) and *Ishwar* is *atap* (source of light and heat). Shadow exists because of light, but its form depends on the medium. Light casts shadow of a medium. It follows that a medium can not create its shadow in the absence of light. It does provide the shadow with a form but only if there is light. In other words, light is the cause of existence of shadow whose form is due to medium. In an analogous manner, *guna* (attribute) is a medium which is responsible for the form of a being whose existence is due to *gyan* (awareness). In other words, awareness and attributes combine to create living beings in the same way that the light and medium combine to create shadow. In this sense, a living being is comparable to a shadow whose *guna* (attributes) manifests from *chitta* and *gyan* from *chetan* or awareness. As a reflection of *chitta*, a living being is like a shadow bound within a form. As a manifestation of *chetan*, a living being has no limitation or boundary. Remember that a shadow has a form, light does not. Shadow is limited within a boundary, light has no limitation. Shadow can be removed by removing the medium. Light can not be removed in this fashion. In this regard, light is an eternal element. This example makes us aware of the reality of

jiva (living being) and *Ishwar* (one who rules).

Purush means *chetan* (awareness) whose causal form is *Brahma*. Awareness manifesting through the medium of universal *chitta* is known as *Ishwar* (God). Upanishads talks of several universes. Each is endowed with its own universal *chitta* and *Ishwar*. Indeed —

*tamishwaranam paramam maheshwaram
tam devatanam paramam cha daivatam.*

Shvet. 6/7

Ishwar is universal. Living being is individual. *Brahma* is the supreme cause which gives rise to countless *Ishwar*. From each *Ishwar* comes countless living entities. *Purush* is the name given to the infinite, universal and individual awareness. Its causal or unmanifested form is known as *Brahma*. Its universal manifestation is *Ishwar* and individual manifestation is a living being. *Purushsukta* uses all three meanings. In

yatpurushen havisha deva yagyamatanvanta.

Purushsukta 14

it has been used for a living being. The reference in *So hashtrashirsha purushah* is for *Ishwar*, and in

etavanasya mahimaato jyayansch purushah.

Purushsukta 3

it is used for *Brahma*. The manifestation of a living being is in the form of *asmita* (ego). The desire for enjoyment is also rooted in ego.

Enjoyment means experience. The experience phase can be called enjoyment. Experience is a property of

knowledge. It can be of two types: one which leads to pain and the other results in pleasure. There is experience in pain as it is in pleasure. The difference is

te hladparitapapahalah punyapunyahetutwat.

Y. S. 2/14

that one provides happiness and the other causes unhappiness. Tulsidasji explains in the Ramayan —

*phal jugal bidhi katu madhur
beli akeli jehi ashrita rahe.*

Uttarkanda 135

We display growing interest towards a sweat fruit which we therefore keep accumulating. If the fruit is bitter, we try to keep it away. In other words, we try to remain away from bitterness and close to sweatness. We hate things towards which we are bitter. We get attached to things which we enjoy. Thus, ego produces two types of feelings: *rag* (attachment) and *dvaish* (hate).

Experience or enjoyment is a natural propensity of awareness manifesting through ego in a living being. It is normal to expect that the taste of pudding will be sweet and that of *neem* leaf (it has bitter taste) will be bitter. A contrary experience indicates sickness. Tulsidasji writes in Vinay Patrika —

*kam-bhujanga dasat jab jahi.
vishaya-neem katu lagat na tahi.*

V. P. 127

Neem does not taste bitter to one bitten by snake. In villages in fact, the taste of neem by a person is used to

diagnose snake-bite. Even though experience is a natural propensity which a *jiva* enjoys through senses, we observe that the experience of pain and pleasure is because of our existence, occurrence of such experiences is not the cause of our existence.

Sweatness and bitterness are experiences and so are pain and pleasure. Even pain at times can be a source of joy. Just ask a mother how she feels after she has given birth to a child which she wanted badly and could not have had for a long time. Many patriots have gladly sacrificed their lives for their countries or religion. Indeed, Guru Gobindsinghji writes *shish de dio par si na ucchari* (offered his head in sacrifice without a sigh). We even desire pain which will eventually result in pleasure. We shun pleasure if we know that it will lead to pain. If we know that a sweat contains poison, the fear of death will prevent us from eating it in spite of its sweat taste. Some embrace death in order to save *dharma* and truth. The reasons for the choice of pain or pleasure could be quite complex.

*purushah sukhdukhanam
bhoktritve heturuchyate.*

Gita 13/20

purush (technical meaning is awareness, here it implies a person) enjoys joy and sorrow both. The Lord explains in the eighteenth chapter of the Gita that a painful experience is *satvic* if it eventually leads to eternal joy. The experience which gives pleasure at first but later results in sorrow is *rajasik*. Both types of experiences are attractive. We become attached to those from which we

derive or expect pleasure: *sukhanushayi ragah*. We like to keep whatever gives us pleasure in order to get that experience again. Such attitude creates a tendency to accumulate things we get attached to or love for the pleasure expected of it, and avoid things we hate because of our unfavourable experiences with them. The love and hate tendencies are born due to *asmita* (ego).

The fourth type of misery is called *abhinivesh* or the fear of death. Death means change. Change is associated not with awareness but with *chitta* and its effect. *Buddhi* (intelligence), *aham* (ego), *man* (mind), *indriya* (senses), five subtle and five gross elements are the effect of *chitta*. It has yet another effect or *dharma* which causes it to leave one body and enter another.

tatha dehantarpraptirdhirastatra na muhayati.

Gita 2/13

In view of their gross nature, there is no reason to be afraid of the changes in *chitta* and its effect. Even though *chetan* is not subject to any change, it becomes fearful of being subjected to one whenever it begins to identify itself with *chitta*. Such identification produces *asmita* or ego. It is the ego that eventually gives rise to love, hate and fear. The progenitor of *asmita* is *avidya*, also known as *vipraya vritti* which is a tendency at incorrect cognition of reality. Yogadarshan writes that unless *avidya* is rooted out, its descendents can not be destroyed.

On the basis of their investigation, the seers of ancient India concluded that the effect can not be destroyed until their cause is. This is also the basis they used to develop treatment for diseases and established the medicinal system known as *Ayurveda*. Accordingly, a doctor of this

system will first determine the cause of disease before prescribing any treatment or medicine. In our system, the approach we use for the treatment of mental ailment is based on the principal we adopt to treat physical disorder. We look for the cause of the problem. Maharishi Patanjali explicitly names *avidya* as the cause of mental suffering. Tulsidasji accepts this and says —

moha sakal vyadhinah kar mula.

Uttarand 120

Yogadarshan describes the ways of getting rid of suffering.

In its analysis of the reasons for happiness and suffering, Upanishad says *bhumavai sukham nalpam* which means that happiness lies indeed in universality and not within barriers. *Bhuma* (abundance) gives pleasure, smallness does not. It is not surprising that infinite Brahma is also called *ananda* (bliss) Brahma. We feel happy if our domain is bigger than others. It gives us satisfaction to find that our house is bigger than our neighbours. Imagine how much satisfaction we will have if we find that our reach has no limitation.

There are two ways to transcend barriers: it can be broken; it can be forgotten. It is broken by knowledge. It is forgotten during enjoyment. Tamoguna causes forgetfulness. Satoguna results in knowledge which destroys limitations. Limitation is due to *ahamkar* which arises when we put our *aham* (ego) within *akar* (form or boundary). We suffer as a result.

Ahankar is born of *avidya*. *Agyan* (lack of knowledge) is not the natural property of *Prakriti* (Nature). Since it is an object of enjoyment, it becomes a reason for *vipraya vritti* (contrary perception) or *agyan*. *Chetan* (awareness)

offers no scope for contrary perception, which can occur only through *guna* (attributes) as a medium. *Guna* (attribute) is thus the reason for wrong perception. It is therefore considered a form of *avidya* which is responsible for suffering.

Sankhya, Vedanta and Yoga consider *Prakriti* (Nature) responsible not only for suffering, but also for happiness, for bliss. It is merely a medium which a *jiva* (human being) can use in its spiritual development to reach Brahma. A *buddhi* when deranged can nudge one to the lowest level, when pure it can realize Brahma. A body can take one to hell, It can also take one to heaven and to emancipation. Tulsidasji writes in Ramayan —

*narak swarag apbarga nisheni
gyan birag bhagati subha deni.*

Uttarkand 121

This human body is a ladder to heaven or hell or fulfilment. *Prakriti* (Nature) is not the cause of suffering. It is merely a means which can cause pain as well as pleasure. A knife can cut fruit. It can also cut finger. Food we eat can make us healthy, it can also make us sick —

ajirne bhojanam visham.

Rotten food can become poison for a body. Proper food is healthy for a body. One can not therefore say that food is the cause of suffering. Neither can one say that *Prakriti* is the cause of unhappiness. It is in fact caused due to *avidya*. Yogadarshan explains how to destroy *avidya*. This in fact is its purpose.

Chapter 5

Yogadarshan is small in size. It has four parts: *samadhipada*, *sadhanpada*, *vibhutipada* and *kaivalyapada*. Why, for what and how should we engage in (spiritual) practice is described in *samadhipada*? Maharshi Patanjali gives a detailed description of the subject in *sadhanpada*. *Vibhutipada* describes the powers one acquires on successful completion of *sadhana* (spiritual practice) which ends in the state of samadhi. *Kaivalyapada* is the last part which is concerned with the philosophy. It condemns superstitions and its acceptance in very strong terms. Some believe that *chitta* itself is *chetan* (awareness), which is a result of *Prakriti* (Nature) and does not have a distinct reality. Such beliefs are refuted in *kaivalyapada*, which also describes *kaivalya* and how to realize it. This, in short, is the subject of Yogadarshan.

People have different abilities. Yogadarshan prescribes different methods for different people depending upon their ability. For the ablest, it prescribes *rajyoga* which

requires constant practice and detachment. For the next level of practitioner, it prescribes *kriyayoga* which involves *tapa* (austerities), *swadhyaya* (self-study) and *ishwar pranidhana* (surrender to God) and which has been described in detail in the publication *Sahaj Samadhi Bhali*. Those who are unable to engage in *kriyayoga* can begin with *ashtangyoga* which leads to *rajyoga*. *Kriyayoga* leads to *layayoga* in which one surrenders to God and merges his ego into the Reality. This can not happen all of a sudden and hence austerities and self-study are added as pre-requisites. *Rajyoga* and *layayoga* are the only two methods of achieving *nirbija samadhi* (complete absorption in awareness without support of any image, mental or otherwise, for example). These practices are adopted in order to remove *avidya*, its first child being *asmita* or ego. Patanjali says —

drigadarshanshaktiyorekatmatevasmita

Y. S. 2/6

Ego is born when the power of observation becomes united with the object of observation. Ego creates craving for enjoyment which becomes the reason for attachment. Indeed, The Lord says in the Gita that —

*indriyasyeindriyathe
ragdvaishouvyavasthitou.*

Gita 3/34

love and hate reside in the senses and the object of senses. Whenever the mind desires any object of senses, it will seek that object and unite with it. If the outcome of the unity is favourable, it becomes attached to the object.

When the outcome is not favourable, the mind develops hatred towards the object. Indeed, love and hate are associated with the objects of senses. The use of objects for experience is bound to create the feeling of love or hate. The Lord has this instruction for practitioners —

taporna vashmagachchhetou
haysya paripanthinou

Gita 3/34

Love and hate are obstructions to spiritual practice. They are like robbers and thieves and are likely to take a seeker astray. One should beware of them. They give to rise to *abhinivesh* (fear). It feeds on its own creation. The examples of self fulfilling fear are those of death, separation, loss and *agyan* (lack of knowledge). No one invites them. Since these experiences are encountered again and again, their fear is called self fulfilling.

No one in this world invites fear. Yet, the methods we use to alleviate fear helps to increase it, instead. In an effort to free themselves of fear of each other, the U. S. A. and U. S. S. R. kept inventing new and more powerful weapons which kept increasing their fear of each other. It is possible that the fear was initially limited at a political level. Now the society and the individuals have become fearful. There was a time when the topic of discussion in churches in the U. S. A. was the end of the world in 1984. People were encouraged to follow Christ and reserve a place in heaven. Wherever I went to give seminar on Hinduism, I was asked whether the world will end in 1984. I explained to them the futility of following a religion which is based on fear and reward. It is unlikely to help mankind. Indeed, any religion which is spread on such

basis is in fact a political conspiracy. The purpose of *dharma* (religion) is to make one free of fear. No one wants fear. Yet, it spreads on its own. Even insects have fear.

A story is narrated in Mahabharat. Vedvyasji was surprised to see an insect running away from an ox-cart which at that moment was miles away. The insect was afraid of being trampled and he wanted to cross the road before the cart arrived. Vedvyasji asked him the reason why he was so attached to the body of an insect. He explained that he was not attached to the body, but he was afraid that after death he will be confined to mother's womb. He wanted to escape this fear as long as he could. The Lord says in the Gita —

janammrityujaravyadhidukhadoshanudarshanam.

Gita 13/8

A recurring thought about life, death, old age and sickness induces in us an interest in spritual pursuit. This is automatic and natural. No one else creates fear in us. It becomes a part of our thinking since birth. We have experienced death many times. Such experiences reside as an impression in our inner aware self. It creates an inner anxiety of death.

Whether men experience unhappiness at the instant of death is now the topic of research in America. Doctors have interviewed people who have been declared dead but were later found to be alive. Their experiences have been narrated in the publications 'Life after Death', 'Life after Life' and beyond 'Life'. An American has written a biography, Women Saints of India, in which he narrates

the experiences of Ma Lalitshree of Kashmir during her present and four previous lives.

The experiences of previous lives comes to us in the form of *sanskar* (impressions) in *chitta*. We call them self-indulgent. We may not even want to carry some of them, yet they are passed on from one life to another. Psychology poses an interesting question: what are the types of experiences we carry with us in the form of memory? The memory of strong impressions whether created due to love or fear is invoked automatically. No special effort is needed for this. Events involving no emotion leaves no impression. We come across thousands of people when we walk down a street. If someone asked us to describe the people we met during the walk, we are hardly able to remember any. We will of course remember meeting a friend or some one who was abusive. Emotive experiences naturally get attached to our memory. Love and fear are said to be self-indulgent. The emotion of fear is called self-indulgent because, even though we may not like it, it keeps appearing. Maharshi Patanjali says —

svarasavahi vidushoapi tatharupoabhinivesh.

Y. S. 2/9

Fear causes suffering even amongst the learned and knowledgeable.

Upanishads say that we should endeavour to know the Ultimate reality if we want to attain the state of fearlessness. A question is posed in Shvetashvatar Upanishad: can we not be free of fear without knowing the Ultimate principle? It answers —

yada charmavadakasham

veshtayishayanti manavah.

Shveta. 6/20

Yes, it is possible to be free of fear provided we can keep near us the sky wrapped in a bag, which is of course an impossible act. So is removable of fear without the knowledge of Supreme soul.

The tenth aphorism of Yogadarshan is

te pratiprasavaheyah sukshmah.

Y. S. 2/10

Klesh (suffering) resides in *chitta* in a subtle form. The practice of *Kriyayoga* makes one capable of merging it into its cause. *Avidya*, *asmita*, *rag*, *dvaish* (wrong conception, ego, attachment, hate) and *abhinivesh* (fear) are five causes responsible for suffering. This aphorism of Yogadarshan recommends *kriyayoga* for their destruction. It requires surrender to God. Tulsidasji writes in *Ramacharitamanas* —

nija anubhava ab kahaun khagesha.

binu hari bhajan n jahin kalesha.

Uttarkanda 89

These five reasons for suffering can not be removed without devotion to God. Maharashi Patanjali says —

te pratiprasavaheyah sukshmah

Y. S. 2/10

Heya refers to those things which ought to be discarded. *Pratipasava* means to merge the effect into its cause. The aphorism says that the suffering ought to be discarded. It is done by first merging the effect into its cause, which

is of subtle nature. When *chitta* begins to merge into its cause, it gradually acquires subtler and subtler states. *Klesh* has three states: *tanu* (small and weak), *vichchinna* (stroger and scattered) and *udar* (strogest and manifest). *Kriyayoga* is used to make them subtle and then merge this subtle form into its cause. *Klesh* (suffering) can not be destroyed unless their cause is. They arise due to the emergence of egotism in *chitta*. Egotism is due to *avidya*. Unless *avidya* is destroyed, it is not possible to destroy *asmita*. It is therefore necessary first to merge them into their cause and then to destroy the cause. Maharishi Patanjali prescribes the following technique for the removal of the cause of suffering —

dhyanaheyastadvrittayah.

Y. S. 2/11

Use *dhyana* (contemplation) to destroy the propensity of *chitta*. There are three types of things we come across in this world. Of these, some are *heya* which ought to be discarded. Some are *preya* which ought to be accepted, and we ought to know those which are *Gyeya* (knowable). Kathopanishad talks about *preya*, whereas Yogadarshan is concerned with *heya* and *gyeya*. The suffering we see in this world is *heya*. Heaven has neither unhappiness, nor old age, nor sickness. It is therefore considered *preya* or desirable. The enjoyment of heaven or the land of the gods is called *preya*. Some consider an ascension to heaven as *moksha*. This is not the outlook presented in the Upanishads in which attainment of *moksha* is associated with the breaking of the cycle of birth and death. This is possible only after Brahma is realized. This condition is *shreya* or ultimately desirable. In comparison, the

pleasures of the world is *heya*, those of heaven is *preya*. In Kathopanishad, a seer offers Nachiketa the pleasures of earth and heaven. Nachiketa refuses and opts instead for *atma gyan* (knowledge of soul). Seer praises Nachiketa for his renunciation and inquisitiveness and declares him as one of the rare students who prefers *shreya* to *preya*. In the Gita, Arjuna declares his preference to what is best for him rather than for kingdom on earth and pleasures of heaven.

The means of happiness of the world can become the cause of sorrow. Since we can not always expect happiness from them, they are therefore *heya*. They must be given up. It can be done through *dhyan* (contemplation). Who and how to contemplate will be discussed later. The process begins with *dharana* (concentration). It is described below —

deshbandhshchitasya dharana.

tatra pratayayaikatanata dhyanam.

Y. S. 3/1,2

To fix the mind on a particular point is *dharana* (concentration). A continuous thought regarding the point is *dhyan* (contemplation). The unity of the mind with the point (when the mind feels as if it itself is the point) is *samadhi* (meditation).

We remove a splinter in our feet by using a stronger and sharper splinter like object. A flower is useless for the purpose. We find that the world and its objects dominate our mind and we suffer on account of it. We use a bigger object to remove other world objects. Once they are removed, the thought of the bigger object ends automatically. Vyasdevji explains that a fire goes out after

it has consumed its fuel. Similarly, as an aid to meditation, an object is contemplated on in order to destroy other impressions in *chitta*. The process eventually destroys the impression of the object of contemplation as well. He cites the example of fish in a pond. A bigger fish put in the pond first eats other smaller fish and eventually dies of hunger for lack of food. The impressions in *chitta* are like fuel. As fire burns out after its fuel is finished, the impression used for meditation burns out after its fuel, other impressions it was created to remove, is finished. In order to remove the propensities of *chitta* through contemplation, the seeker should think of his *ishta* (ideal). Yogadarshan accepts the presence of *ishta devata* (ideal god) —

swadhyayadishtadevatasampryogah.

Y. S. 2/44

Ideal is realized through self-study. Therefore, think of the ideal in order to give up whatever ought to be given up. Three points have to be considered during spiritual practice. They are *ishta* (ideal), *nishta* (faith) and *mantra*. It is not possible to forge ahead in absence of *ishta*, one's ideal. After selecting an ideal, one must develop full faith in that ideal. The ideal is remembered through *mantra*. At the beginning, one thinks of the *mantra* as collection of words and contemplates on it. After a while, the words drop out of the thinking and only its meaning remains. This state is called *savichar samadhi* or thoughtful awareness. It is followed by *nirvichar samadhi*, thoughtless awareness, and then in sequence by *anand* (bliss) and *asmita samadhi* (ego consciousness). This is the sequence one encounters during the spiritual practice.

The tendencies of mind which lead to suffering should be given up by contemplation. When it is directed at the *ishtha* (ideal), the thought of the world gradually drops out. What is the root of suffering? Karma we engage in can be classified as *prarabdha*, *sanchit* and *kriyaman* (imminent, stored and active). The karma we are performing at present is stored in *chitta* in the form of impressions. The impressions of our previous karma lies stored in *chitta*. A part of the stored impressions becomes imminent (when they are about to bear fruit). We have assumed this body because of *prarabdha* or in order to enjoy the imminent effect of our past karma. *Chitta* has impressions left during each of several past lives. Who knows when they will begin to sprout and bear fruit. Even a child has impressions of sexual behaviour. At that age though, it lies dormant and shows no influence no matter where the child sleeps. Its effect begins to show when the child grows into adulthood. Our other means of action must be examined in a similar light. Till they lie dormant, there is no danger. Who knows what will happen when they become active? It can be said that *prarabdha* is imminent impressions, *sanchit* and *kriyaman* are stored and active impressions. The knowledge of Reality destroys all three types of impressions.

Just as fire burns the fuel causing it, *gyan* (knowledge of reality) burns all *karma*. The Vedas mention two types of life: *drishta* or manifest and *adrishta* or non-manifest. The present life is called *drishta*. The future life is *adrishta*. We do experience the effect of karma even during the dream state. The impressions which are weak appear during dream. The impressions of events experienced during the waking state appear early in the

dream sequence. In the second part of dream, we experience the subdued impressions. In the later part, our dream experiences are portent of future. Our *chitta* is *karmashaya* (location where karma leaves its impression; abode of karma, in other words) or receptacle of our past experiences. Dream occurs so that we can enjoy the effect of those impressions which are sufficiently weak to manifest during the waking state. All these experiences manifest through *chitta* and result in pain or pleasure. It is difficult to fix a time since karma and *karmashaya* (abode of karma), known by a more common name of *chitta*, have been in existence. In our calender, thirty days make a month and twelve months make a year. Kaliyuga consists of four hundred and thirtytwo thousand years. The age of Dwapar, Treta and Satyuga are, respectively, twice, thrice and four times the duration of Kaliyuga. The four yugas make a Mahayuga. A Manvantar consists of seventyone Mahayuga at the end of which occurs *anshika pralaya* or a partial desolution. Fourteen Manvantar makes a Kalp. One Kalp is one day in Brahma's life. One night of His life has same duration. At the end of a Kalp comes *pralaya* or dissolution. Three hundred days of Brahma is a year for Him. He lives for one hundred years which is followed by *mahapralaya* or great dissolution. With this comes the end of our *Brahmand* (universe). There are several universes in Virat. Tulsi-dasji writes —

roma roma praati lage koti koti brahmand

Balkand 201

Mahanarayanopanishad describes the process of creation and dissolution. These uncountable brahmands keep ap-

pearing and disappearing. Who knows when the creation first occurred and when it will finally end. It seems to be endless. What then can one say of karma and *karmashaya* (abode of karma). Karma begins with life. Karma is of course what the doer desires, and not what he does. It begins with *chitta* on which it leaves impression. It is the *chitta* which is responsible for experiences of things visible and invisible. The suffering too appears in *chitta* which is also responsible for *avidya* (lack of knowledge of reality), *asmita* (ego), *rag* (attachment), *dvaish* (hate) and *abhinivesh* (fear). The eternal flow can be terminated. Tulsidaji writes —

jiva jabaten hariten bilganyo.
tabaten deh geh nij janyo

V. P. 136/1

We do not know if our first manifestation occurred in this kalp or in a previous kalp. It has no beginning in this sense, but it is not infinite. The only infinite is Brahma. The entire universe appears in *avidyapada* of Brahma. *Avidyapada* is not infinite. Hence, it is also known as *anadi sant* (without beginning but with an end). It is said to be so because

kritartham prati nashtamappanashtam
tadanyasadharanatwat

Y. S. 2/22

it ends for those who have realized the Reality. *Tadanyasadharanatwat* - it is not destroyed for ordinary people. According to Yogadarshan, *karmashaya* (abode of karma or *chitta*) is *anadi* (without beginning), and *sant* (with end).

Agyan is *anadi*. Who knows when it began. Scriptures say that we can never imagine or have desire for impossible things. Our desire for something points to the possibility of its existence. *Tarkashastra* (science of logic) says that we can never rest until we fulfill our desire for eternity, immortality, bliss and total knowledge. We do not like death, ignorance and pain. They can be removed.

The next aphorism is —

sati mule twadipako jatayayurbhogah

Y. S. 2/13

Birth is indeed the effect of karma. We receive their effect at birth in the form of class, longevity and experience.

Chapter 6

We learnt that suffering resides in *karmashaya* (abode of karma or *chitta*). Their effect is felt in the form of happy and painful experiences in the present and future lives. Birth is indeed responsible for these experiences. *Jiva* (living beings) is enjoyer of *karmashaya*, which stores the seeds of suffering. *Ishwar* does not have *karmashaya*. This is one of the main differences between *Jiva* and *Ishwar*. The similarity between the two is due to the fact that both are *chetan* and endowed with awareness. Knowledge is the nature of awareness. Why is there any difference between the quality, karma and nature of *jiva* and *Ishwar*? Maharishi Patanjali gives the following explanation for their difference: under the influence of *karmashaya*, *jiva* is born in certain class for a given period of time in order to enjoy the various experiences of happiness and sorrow. There is no scope for suffering, karma, *vipak* (fruit of karma) and *ashaya* (embodiment) in *Ishwar*. All four exist for *jiva*. The supreme Awareness in

which these four afflictions never exist is called *Ishwar*. Otherwise, *Jiva* and *Ishwar* share the same quality and nature. From the point of view of basic Reality, there is no difference between them. Both are endowed with *chitta*. *Jiva* identifies the self with *chitta* and is therefore afflicted by karma, *vipak* (fruit of karma) and *ashaya* (abode). This identification creates a boundary, an individuation for *jiva*. (In contrast *Ishwar* does not suffer from such self-imposed limitations.)

Indian philosophy explains that a *jiva* can be *nitya* (eternal), *mukta* (free) or *baddh* (shackled). Eternal *jiva* appear at the beginning of creation and disappear at the end. They belong to a class known as *Ishwar*. They are not born. *Baddh jiva* are born. They appear bounded and therefore limited and finite. Under these conditions, all *baddh jiva* experience multiplicity.

*avibhaktam cha bhuteshu
vibhaktamiva cha sthitam.*

Gita 13/16

Even though undivided, a *baddha jiva* feels as if it is separated from the universal awareness. As a result, it develops numerous blemishes. Air is considered a friend of fire because it helps fire spread and grow. But for a small fire as in a lamp, air becomes an enemy because it puts the lamp out. The problems lie with individuation and finiteness. They are not found in things which are universal and infinite. Indeed, whole is completely holy. In the poem

*hai tattvatah kacchu bhed na,
vibhu vibhava bhed trikal hai.*

*parabrahma hai na baware,
tu brahma hi ka lal hai.*

I have indicated the relationship between *vibhu* (omnipresent reality) and His *vibhava* (manifestation). Because each individual manifestation is small, it becomes deficient. It gets associated with suffering, karma, *vipak* (fruit of karma) and *ashaya* (abode of karma). These deficiencies are in *jiva* and not in *Ishwar*. According to *Vaisheshika* (a system of Indian philosophy), desire, envy, effort, pleasure, pain and knowledge are properties of *chetan* (awareness). According to *Sankhya* (another system of Indian philosophy) though, desire, envy, effort, pleasure and pain are not the properties of *chetan*. They are the blemishes which appear in Nature due to its association with *chetan*. This viewpoint finds support in the Gita —

*icchadveshah sukham dukham
sanghatshchetna dhritih.*

Gita 13/6

A combination of *chetan* with *Prakriti* (Nature) is given the name of *jiva*. Because of this association with Nature, it becomes diminutive and endowed with distress, karma, fruit of karma and abode of karma. These are not the real characteristics of *chetan*. Tulsidasji gives a nice example in the Ramayan —

*sursari jal krita baruni jana.
kabahun na sant karahin tehi pana.
sursari milen so pawan jaisen.
isha anishahin antaru taisen.*

Balkand 69

No saint will ever drink wine even if the water from the Ganges may have been used in making it. Also, the Ganges does not turn impure if a vessel full of wine is poured in it. The quality of the Ganges overwhelms that of wine. (But a small quantity of Ganges water mixed with wine loses its quality) Similar difference exists between *Isha* (God) and *anish* (non-God or *jiva*). It is true that *jiva* is an integral part of *Ishwar*, but it has become polluted just as the Ganges water left in a wine container becomes polluted. *Ishwar* is like water in the river Ganges, and *jiva* is like the Ganges water put in a wine container. From the point of view of the basic Reality, there is no difference between the two. Because of its appearance in a diminutive form, *chetan* which appears as *jiva* is unable to escape the blemishes. They have no scope to form in *chetan* which manifests through universal *chitta*. (*Chetan* which appears through universal *chitta* is known as God) The blemishes appear in *chetan* which manifests through individual *chitta*. Scriptures tell us that Brahma is the cause of *chitta* and exists beyond it. The sequence of birth and death is associated with *jiva* which becomes prey to afflictions. *Ishwar* is not so affected.

tatra niratishayam sarvagyaabijam.

Y. S. 1/25

The seed of omniscience is always present in *Parmatma* (Supreme soul). His omniscience is not relative. He is by nature absolutely so. He is not subject to any hindrance or fault of any type. He is called *nirguna* (without quality). He is the Lord of all qualities and at the same time beyond them. It is explained in the fourth chapter of the

Gita —

*ajoapi sannavyayatma
bhutanamishwaroapi san.
prakritim swamshishtaya
sambhavamyatmamayaya.*

Gita 4/6

My appearance is not caused by the effect of karma. Whenever I want, I manifest Myself through My Nature as a medium. I unmanifest when I desire. Neither is My class assigned, nor My age or experiences. Class, age and experience depend upon the effect of karma. I am beyond karma. One who knows this divine nature of Mine is freed from the shackles of karma. Shruti declares —

*samane vrikshe purusho nimagnoanishaya
shochati muhyamanh.
jushtam yada pashyatyanyamishamasya
mahimanamitivitashokah.*

Shvet. 4/7

Those who understand His splendour are free from sorrow. This is also stated in the Yajurveda: he became that which he saw, because that is what he was. *Jiva* becomes divine once he understands the splendour of God. The purpose of *jiva* (life) is indeed to become divine. This is stated in the Gita, Upanishads and Vedas —

yoasavashou purushah soahamasmī.

Isha. 16

Until *jiva* becomes divine, *karmashaya* (the abode of karma) remains. Our aim indeed is to annihilate *karmashaya*.

The feeling of doership is the seed of karma. It can be destroyed through knowledge. Once the feeling of doership is gone, the abode of karma is destroyed. Mundakopanishad says —

*bhidyate hridyagranthishchhidhyante
sarvasanshayah. kshiyante chasya
karmani tasmindrishte paravare.*

Mundak. 2/2/8

The knot of *avidya* exists within *jiva*. Because of it, he identifies himself as his body. This knot opens when he knows the actions and its cause, Parabrahma Purushottam. Not only that, all his doubts are then destroyed for ever. All of his karma, good or bad, are annihilated. He is then free of all bondage, and experiences blissful Supreme Lord. Untill the Reality is known, the abode of karma remains intact. What is the result and What happens then? The answer is

sati mule tadwipako jatyayurbhogah

Y. S. 2/13

Karma in the abode ripens and begins to give its fruit. Some belief that dishonest people are happy. Honest suffer. One would think that honesty is the cause of suffering. Should one give up honesty? No, Never. In fact the argument is flawed. Remember that our actions do not always bear fruit immediately. Some seeds take years to fructify, some take days and some take months. The effect of some can be harvested almost immediately. The time when effect is realized depends on the time taken for it to ripen. The impressions of our karma will remain in

chitta. When they ripen, its result appear. When the fire of knowledge destroys karma, or when ego and doership is finished or when surrender to God with full knowledge has taken place, then there remains no *karmashaya* (abode of karma). When there is no *karmashaya*, where will the fruit come from? If this is not the case, one must bear the fruit of his actions. *Karmashaya* give fruit in three different forms: class, age and enjoyment. Bhagwan states in the sixth chapter of the Gita —

*shuchinam shrimatam gehe
yogabhrashthoabhijayate.*

Gita 6/41

One should not despair if he leaves his body before reaching the goal. In his next life, he will be born in a respectable family. His karma in this life will be the foundation for development in the next life. *Sadhana* (the spiritual effort) will not be wasted. Bhagwan says —

na hi kalyankritkaschid durgatim tat gachhati.

Gita 6/40

Once a person puts his foot on the path of well-being, he can not be misdirected. The impressions of the right actions he took is never destroyed. The second chapter of the Gita says —

*nehabhikramanashoasti
pratyavayo na vidyate.
swalpamapyasya dharmasya
trayate mahatobhyat.*

Gita 2/40

Any form of initiation of *dharma*, however little it may be, frees one from the biggest fear of being reborn into a lower form of life. Whatever distance one has negotiated on this path remains covered. This part of the journey is never lost, nor does it give any adverse effect. If for any reason, one deviates from the path after negotiating a part of it, the part travelled is never lost. The reason which made him deviate from the path leaves an impression in his *chitta*. It will cause him to take birth in order to enjoy its benefits. Once the effect is exhausted, he will be born again in a respectable family to carry on from the point where he got side-tracked. Thus

anekjanmasansiddhastato yati param gatim.

Gita 6/45

Several births may be needed to achieve perfection, but there is no fear that any of the effort applied will be wasted. The spiritual practice performed even for a day, or even a decision to initiate one, is not wasted. In the next life, the seeker is reborn in a respectable family to continue his effort.

The class in which one is reborn is determined in the previous life, so is his longevity. Astrologers can analyze and predict how long a person will live and experience happiness and sorrow. We find many wealthy people who have everything but are unable to enjoy them. The class, age and enjoyment depends on *prarabdha* (imminent result of karma).

Experience can result in pain or pleasure. They are effect of *karma*. It is said that —

janamamrityujaravyadhidukhadoshanudarshanam.

Gita 13/8

the effect of *karma* is experienced or realized in the form of birth, death, old age and disease. They are activated by two types of impressions: sinful and virtuous. Sinful impressions cause unhappiness. Happiness is due to virtuous impressions. The principle of *karma* operates so long as the ego exists. Once the ego is destroyed, the karmic impressions are also destroyed. If this was not the case, there would be no scope for emancipation. Karma would continue and so would the experiences of its effect. Our philosophical theories maintain that karma can be destroyed. It is annihilated by proper knowledge which removes the acceptance of doership and hence ego, the base of karma. If one is not a doer, he performs no karma. In that case, there is no scope for one to have impressions of karma. Maharashi Patanjali says that burn the basic (mental) propensities in the fire of *dhyān* (meditation). A mahatama said —

*char veda chhah shastra men bat mili hai doi.
sukh dine sukh hota hai dukh dine dukh hoi.*

Virtuous acts result in happiness, sinful acts lead to sorrow. Since all of us desire happiness, we should always engage in virtuous actions. What is the necessity of destroying karma and its abode? Patanjali counters with the statement that even the happiness of this world carry hidden sorrow?

*parinamatapasanskaradukhairguna-
vrittivirodhachcha dukhmeva sarvam vivekinah.*

Y. S. 2/15

If the suffering caused due to effect, afflictions and impressions remain and the conflicting propensities of attributes also remain, then a *viveki* finds that even happiness is the root of unhappiness. Even the joy resulting from virtue is unhappiness of a sort. The Gita explains —

*te tam bhuktvā swargalokam viśhalam
kṣhine punye martyalokam viśhanti.*

Gita 9/21

The effect of virtue and sin is to make available the means of happiness and unhappiness. Someone may say that he will perform only virtuous acts and not the sinful ones. This is not possible. There is no act which is free of either virtue or sin. Bhagwan says in the eighteenth chapter of the Gita that every dharma contains sin in the same way as fire contains smoke. Even the electric bulb when lit creates smoke, which we may not see. There is no rule which says that whatever you do not see does not exist. Every *karma* has some defect. *Karma* has two aspects: *prakritic* (related to Nature) and *aparakritic* (not related to Nature). We indulge in *karma* in the light of *purush* (consciousness). All actions are performed by *rajoguna* under the direction of *purush*, in the presence of *satoguna* and on the basis of *tamoguna*. No action is possible without *adhishtan* (substratum). *Adhishtan* is a result of *tamoguna*. Bhagwan says in the Gita —

*adhishtanam tathā kartā karanam
chā prithagvidham.
vividhashchā prithakcheshta daivam
chāivatra panchamam.*

Gita 18/14

A combination of *adhishtan* (substratum), *karta* (subject or doer), *karan* (act), *chesta* (effort) and *daiva* (destiny) results in *karma*. Therefore, the defects generated by *Prakriti* (Nature) always remain associated with *karma*. Whenever the effect of virtue diminishes, the result of sin appears and must be faced. Indeed, the memory of good times in the past makes one feel unhappier than he would otherwise be. Some become unhappy when they see others happy. In short, every happiness has unhappy consequences, eventually.

Three *guna* (attributes) have conflicting propensities: *guna vritti virodha cha*. For example, *rajoguna* involves action, *satoguna* enlightens and *tamoguna* is inertial. They are conflicting and they create conflict. Therefore,

punyapunya vivarjita pantha

The path to Brahma is without virtue or sin. It is called *satkarma* in the Gita. The effect of *karma* is either good or bad. Good *karma* yields desirable result. Undesirable consequences result from bad *karma*. The *karma* which belong to neither of the two categories is called *satkarma*. It is without any consequences. To a *Viveki*, the effect of bad *karma* is lurking behind even the good *karma*. He tries to avoid both. Maharishi Patanjali says —

heyam dukham anagatam.

Y. S. 2/16

Avoid the future suffering. Whatever we have endured is behind us. We are not miserable at present. Therefore, avoid the miseries yet to come. If one can get rid of future miseries, he automatically gains the ability to acquire supreme *nirvana* (freedom from suffering).

Chapter 7

The following three aphorisms have been explained —

*sati mule tadwipako jatyayurbhogah.
te hladparitapaphalah
punyapunyahetutwat.
parinamatapsanskar-
dukhairgunavrittivirodhachcha
dukhameva sarvam vivekinah*

Y. S. 2/13,14,15

Karmashaya (abode of karma) has sinful and virtuous impressions. When these impressions ripen, they yield fruit. Sorrow is the result of sinful impressions. Virtuous impressions result in happiness. The next aphorism says that both types of impressions ought to be shunned. Why? Acharya answers —

*parinamatapsanskar-
dukhairgunavrittivirodhachcha
dukhameva sarvam vivekinah.*

Even the happiness of this world can leave one with unhappiness. Therefore, both of them should be given up. Even during the periods of enjoyment, there is a fear that they may be taken away. This causes unhappiness. At times we are unhappy because of the envy that our neighbour has more of what we enjoy. Sometimes, the impressions of enjoyment bring back its memory causing unhappiness. When the means of enjoyment are taken away, it causes unhappiness. Thus, they create sorrow in the past, at present and in the future. To a wise man, even the joys of the world are full of sorrow. To others, joy is joy and sorrow is sorrow.

Before he became a swami, swami Ramatirth was known as Tirthram. One day he received a telegram with the news that he has been blessed with a son. On being congratulated, he said that one more life has been added to many in existence already. There is no need to congratulate him. For a wise man, neither a birth calls for rejoicement nor does a death merit mourning. Those who rejoice in happiness, will surely cry in sorrow. Those who are not attached to the joys of pleasure, do not become unhappy in suffering. For a *viveki* (wise), unhappiness of this world is not painful: *dukham eva sarvam vivekinah*. It is stated in the second chapter of the Gita that a wise man remains awake when the world sleeps (during the night); he sleeps when the world is awake in search of happiness. For him, there is no happiness in the pleasures of the world.

The first experience of pain Lord Buddha witnessed was when he saw his wife suffer at child birth. He was stunned. His father protected Buddha from the miseries of the world by not letting him out of the palace. He

feared that otherwise, he will become a monk as predicted by an astrologer. No sick or old men were allowed near him. After his marriage, his father allowed him to travel outside of the palace, thinking that the love of his wife and child will keep him from running away as a monk. Once, he went out on a chariot and saw an old man. On enquiring, his charioteer told him that every one grows old. During his second and third trip, he saw a sick man and a dead man. He was worried that the same thing will happen to him. On his fourth trip, he saw a contented saint at the river bank. The charioteer told him that the saint had no relatives and he was not concerned with the wordly affair. He thinks of Brahma and remains in bliss. Buddha left his palace that night and became a sanyasi. The charioteer also witnessed these events but he was not affected. He was not *viveki*. Buddha was *viveki* (discriminating) and was deeply affected. A person who is not discriminating, will make distinction between things which give him happiness and sorrow. To a discriminating person, even things of joy could result in pain. Yogadarshan says —

heyam dukhamanagatam.

Y. S. 2/16

Prevent the sorrow which are yet to come. Nothing can be done about the past miseries. It is not known if the present miseries have any limit: whether they will last or not. Be careful of those yet to come, because they ought to be avoided. Bhagwan Buddha declared four noble truths which were in fact stated even earlier in Yogadarshan, Sankhyadarshan, Nyayadarshan and

Vaisheshikadarsha —

heya, heya hetu, han and hanopaya.

Heya refers to suffering. Heya hetu means the cause of suffering. Haya indictaes that suffering can be avoided and the method of doing so is called hanopaya. These four were declared by Lord Buddha as *arya satya* or noble truth. He explained the reason for suffering and how to remove it. The cause is *avidya* (nescience) or *trishna* (greed). The techniques of yoga are the means to remove the cause. Buddha dharma assumes twelve methods, ten practices and four noble truths. Buddha was a great and powerful orator. He would explain his philosophy well and to the point. Additional enquiries would be declared irrelevant. He accepted the Vedas and never said that his teaching was novel. He always spoke to the point which is the reason his teaching spread throughout Asia. He was a great man. The extent of acceptance of his teaching indicates how great he was.

Yogadarshan directs us to prevent future suffering. We must understand the cause of suffering first. Next,

drishttaddshyayoh sanyogo heyahetu.

Y. S. 2/17

The association of seer with seen is the cause of suffering. In other words, the combination of *chitta* with *chetan* is basically the reason for suffering. In the fifth chapter of the Gita, we find the statement that

*ye hi sansparshaja bhoga dukha-
yonaya ev te. adyantaavantah kountaiya
na teshu ramate buddhah.*

Gita 5/22

the taste of sense objects are the root of suffering. They have a beginning and they have an end. Therefore, *viveki* people are not engrossed in them. It does not mean that they do not experience the taste of sense objects. It is indeed the *dharma* of senses and their objects to provide taste experience which takes place naturally. Only divine beings are not affected by them. Upanishad says that —

na tasya rogo na jara na mrityuh.

Shvet. 2/12

(for them) there is no old age, no disease and no death. It is so because they (divine being) do not have gross (physical and sensual) body. The enjoyment of the senses is the reason for suffering. What is that seen which combines with seer is explained in the next aphorism —

*prakashakriyasthitishilam bhutendriyatmakam
bhogapavargarhtam drishyam.*

Y. S. 2/18

Light, action and inertia is *dharma* of *drishya* (seen); body and senses are its form; and enjoyment and fulfilment are its purpose. Each *guna* (attribute) has its own effect: for example, light is the effect of *satoguna*, action of *rajoguna* and inertia of *tamoguna*. We can not experience *Gunas* (attributes) directly because they are non-manifest. They are beyond our reach and also beyond the reach of our senses. We can only experience their effect.

Matter has three states: gas, liquid and solid. In the Vedas, they are known as *tej*, *apa* and *anna*. The basic principle of Nature consists of only these three elements. It is expressed in terms of five elements which

are considered the bases of objects. In principle, *akash* (space), *vayu* (air) and *agni* (fire) are in fact considered *tej*, which can be identified with gases. All fluidic manifestations are prone to movement. All gross elements are solids. These are three states of the unmanifest (Nature) and are identified as its three attributes. No one has ever seen the attributes. They are known through their *dharma* (properties). The *dharma* of gases is light; movement is the *dharma* of liquid and the *dharma* of solids is stability. These effects are described in Sankhya darshan as *akarshan*, *vikarshan* and *sthiti* (attraction, dispersion and stability), respectively. Their respective colours are said to be white, red and black:

ajameka lohithshuklakraishnam.

Shvet. 4/5

The mystery of Nature is explained in this hymn of Shvetashvataropanishad. The word *aja* has dual meaning. It means goat as well as unmanifested Nature. This tri-colour goat (similarly, Nature) produces many children like herself. Nature is said to be made from three colours (refers to three attributes). It creates many natural objects.

The aphorism of Yogadarshan talks of *bhut* and *indriya*. *Bhut* refers to five basic elements of nature. *Indriya* refers to five organs of knowledge, five organs of action and mind, intellect and ego. In the Vedas and Upanishads, only five organs of knowledge, mind and intellect are accepted as *indriya* (ego is not accepted as an *indriya* and five organs of action are considered their instruments). These seven are called *saptarishi* (seven seers). They are always engaged in *yagya* (oblation) with

an undertaking to continue it for one hundred years as homage to *atma*. Even when the *yajman* (client) *atma* is asleep, *purohits* (seven wellwishers) remain awake. The mystery of life has been explained through this allegory. In the aphorism, Maharishi says that light, movement and stability are *dharma* of *drishya* (seen). *Bhut* (five basic elements) and *indriya* (senses) are its form. Enjoyment and fulfilment are its purpose. The world we see is not only for enjoyment. It is also for fulfilment. Moreover, we can acquire emancipation through it. Tulsidasji writes —

narak swarag apawarga niseni.

gyan birag bhagati subh deni.

Ramayan 7/21

Human body is a ladder. It can be used to reach heaven or hell, whatever one desires. Or, it can be used for emancipation. What we do depends entirely on us. The experience of the nature and form of *guna* (attributes) is called its enjoyment. Following a total experience of attributes, a cessation (of these experiences) is called emancipation. Whatever we see provides both opportunities.

tadartih eva drishyasyatma.

Y. S. 2/21

The *atma* of *drishya* (seen) and its entire splendour are meant for *drashta* (seer). Until we have experienced the natural attributes, we can not be detached from it, because

sangraha tyaga na binu pahichane.

it is not possible to accumulate and renunciate anything without knowledge. It is therefore necessary to know. Enjoyment and fulfilment are both for *purush*. A detailed explanation is given in the next aphorism —

visheshavisheshlingamatralingani gunaparvani.

Y. S. 2/19

Guna (attributes) has four states.: *vishesh*, *avishesh*, *linga* and *alinga* (particular, general, manifest and unmanifest). From, but not including, *mahatattva* (the great reality) to ego is the general state of the attributes. The particular state consists of the five organs of knowledge, five organs of action, five basic elements and the mind. *Mahatattva* is merely the manifested form. Beyond it lies the unmanifest Nature. *Mahatattva* is known as *Hiranyagarbha* in the Vedas and Sankhya philosophy. It is called *Jyotirlinga* in Shivapurana. It is the first sign and the first manifested form of Brahamand. Brahmmand is not *lingamatra* because we are not able to decide whether it is masculine or feminine. We accept *shivalinga* as its symbol. *Jyotirlinga* or *Hiranyagarbha* is *lingamatra*: it is *tejas*. *Virat* is *vishwa* (universe). A detailed explanation follows in the next chapter.

Chapter 8

A union of seer and seen is really the cause of suffering. The classifications of attributes were enumerated in the last chapter as *vishesh* (particular), *avishesh* (general), *lingamatra* (manifest) and *alinga* (unmanifest). The unmanifest Nature is called *alinga*, one which can not be categorized. A careful investigation of the basic qualities reveals just one nondual principle. We can not call it masculine, or feminine or neutral. It is therefore called *alinga*. When it manifests, it assumes some special characteristics or *linga*. It is then called *lingamatra*. The third state of attributes is called *avishesh*. In this state, its speciality can not be distinguished in a general sense. When it acquires any special characteristic which can be used for its identification, the attribute is then referred to as *vishesh*. In this state, its dharma or characteristic can be categorized. Modern scientists have discovered more than one hundred chemical elements. Their combination creates many other chemical compounds. Our Upanishads say

that there are uncountable eternal elements. Some are available on this earth, some are available only in other worlds which we can not find. Scientist have now discovered that even small objects can be extremely heavy. Scientific investigations have led to existence of black holes. They are so powerful that even at millions of miles, it can attract and gobble up our solar system without leaving a trace.

Scientists have found and identified over one hundred chemical elements on earth. But our spiritual science talks not only about this earth, but about the entire universe. It says that our universe has numerous elements some of which we can not even find here. Spiritual science divides them into *tej*, *tap* and *anna*. All elements are formed from these three and appear in four states. The state of the universe is called *vishesh*. Flowers and metals belong to this category. We differentiate them by their quality and characteristic. A scientist will differentiate them on the basis of the chemical elements they are composed of. But the chemical elements of the scientists consists of electron, protons, electrons etc. They in turn are manifestations of energy. In other words, the flowers and the metals are made of a reality called energy. Energy is the Ultimate reality. Its manifestation in the form of flowers or metals is a practical reality. The practical reality is called *vishesh* which appears in diverse form. The state before these diverse forms are assumed is called *avishesh* whose source is *linga*. The unmanifest source from which everything comes is called *alinga*. This is the final state. Only negative attributes can be assigned to *alinga*. We can call it *nirguna* (without attributes) and *nirakar* (without form). In philosoph-

ical terminology, *vishes* is the gross universe whose subtle form is called *avishesh*, its causal form is *linga* and *alinga* is the main source behind all. These appearances are for the enjoyment and emancipation of *chetan* (awareness). This description applies to *drishya* (the world we see). The other basic element is just the opposite. It is called *chetan* whose characteristic is knowledge. It is described in the next aphorism —

drishtadrishimatrah shuddhoapi pratyayanupashyah
Y.S. 2/20

Drashta (seer) is merely an observer. Even though it does not have a form, it has power of observation which is influenced by the propensities of *chitta*. The entire universe is *gyey* (to be known) and *chetan* is *gyata* (knower). Shruti says —

gyah kalkalo guni sarvavid yah

Shvet. 6/16

He knows everything. Vedanta gives a beautiful example. Suppose somebody makes a claim that he has realized the Ultimate reality; there is nothing more to be known for him. Vedanta says that that person has not in fact realized the Ultimate reality. The very claim to know the reality means the reality is different from the knower. For him, knower and known are not the same. Knower realizes known through knowledge. One does not know the reality as long as the difference between knower, known and knowledge are maintained. In the state of *samadhi* (when the Ultimate reality is realized), there is no distinction between the knower, known and knowledge; nor

is there any difference between seer, seen and observation or enjoyer, enjoyed and enjoyment.

During chanting, we may get into a trance and lose awareness. This type of *samadhi* is called *jada* (inertial). In proper *samadhi*, we have full awareness. In that condition, we are full of knowledge and fully knowledgeable. At that instant, *gyata* (knower), *gyan* (knowledge) and *gyeya* (object of knowledge) do not have separate existence. Remember that seer is always pure, it can never have any impurity. We find impurity only in things which are composed of parts, not in those which have no components. The seer is without component and knowledge is its very form. If *atma* has such characterisitic, why all this fuss? It is so because *atma* manifests only through a medium. In order to understand the real nature of *atma*, we have to understand the nature of its manifestation as well. Light and fire have no colour. Yet, we never see one without the other. The colour of a light bulb determines the colour of the light coming through it, for example. *Atma* manifests through a medium, whose characteristics are attributed to *atma* even though it does not have those. Upanishad says —

*agnirvyarthaiko bhuwanam pravishto
rupam-rupam pratirupo banhuva*

Kath. 2/2/9

Fire appears in many forms, but it retains its purity in each of its manifested forms. Similarly, *atma* manifests in different forms. In spite of these appearances, its glory is

never affected. Another example is cited —

*suryo yatha sarvalokasya chachhurna
lipyate chachhushairbrahyadoshai.*

Kath. 2/2/11

Sun is the eye of all beings. Yet it is not affected by the defects of the eyes. Similarly, even though *Parmatma* (Supreme soul) is the *atma* of all beings, He is not affected by the afflictions of the mind, *chitta* and bodies of the individual beings. This is stated in the Upanishads and also by Maharshi Patanjali who says that He is pure and holy. Since, He manifests only through a medium, He is known only through the medium (of manifestation). The attributes and defects of the medium through which He appears is routinely attributed to Him. Fire has neither good nor bad smell. Yet, if we put incense in fire, it creates nice fragrance. The presence of leather in fire creates foul smell. Smell is not a property of fire. It is a property of the fuel through which fire appears. We associate the attributes of the fuel to fire. In the same manner, we attribute to *atma* the qualities of *chitta*, which is only a medium of manifestation. When *chitta* becomes pure, *atma* appears pure as well. Therefore, all spiritual practices are only for the purpose of purifying *chitta*. In the previous aphorism, it is emphasized that seer is known through the medium of manifestation which becomes defective. *Atma* is ever pure.

The next aphorism is —

tadartha aiva drishyasyatma.

Y. S. 2/21

The splendour of the entire world we see is for *atma*.
Tulsidasji writes —

arab kharaab lo dravya hon udai asta lon raj.
tulsi jyon nij maran hai ave kahin kaj.

We may be offered the kingdom of land covered from sunrise to sunset and we may be provided with immense wealth. If, at the same time, our life is taken away, what good would that kingdom and wealth do for us? We come across an incidence in Brihadaranyakopanishad. Rishi (seer) Yagyavalkya has acquired enormous wealth as rewards from kings. In order to prepare for his sanyas, he divided his entire property for his two wives, Maitreyi and Katyayani. Katyayani accepted her share. But Maitreyi began to think: we are beautiful, obedient, able, rich and have good disposition, yet our husband is leaving us. He must be leaving us for even better means of happiness. When asked by her, *Rishi* confirmed that he was indeed leaving for greater happiness. Will the wealth give her immortality, Maitreyi asked. No, but it will provide you with means of comfort, came the answer. Maitreyi then decided to forego wealth and learn the secret of immortality. *Rishi* Yagyavalkya was impressed. He praised her, found her worthy of receiving knowledge of the principle of reality which he described to her —

atmakamaya idam sarvapriyam bhawati.

Our love for this world is due to *atma*. We do not love this body after *atma* leaves it. According to Tulsidasji, the entire splendour of this world becomes useless if it is given

(to the body) in exchange for *atma*. The body is useful only if it is graced by *atma*, which is full of knowledge. *Atma* comes first. The rest of the world is for its use. We should reserve the right to use the wealth, but not to own them. When we exercise the right to use wealth, we enjoy it without fear or worry. When we exercise ownership of it, we begin to fear and worry. Ownership is an illusion. Right to use is reality. This indeed is the teaching of Yogadarshan: whatever we see is for enjoyment and fulfilment of *atma*. Use it for enjoyment and emancipation. Our welfare lies in realising the reality. This indeed is the message of Yogadarshan for the mankind.

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